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A 122-item bibliography with English abstracts of books and articles in Hebrew provides information on various aspects of education in Israel from December 1968-March 1969. A special section on Israeli higher education 1913-69 comprises half of this volume and spans a half-century of debate, establishment, relationships, and problems of higher education. The section on current items devotes special attention to educational frameworks, including Arab education, adult education, institutional education, kibbutzim, school-home relations, and vocational education. Less extensive portions cover problems and achievements, the teaching learning process, instructional program divisions (kindergarten through higher education), and the teaching of various subjects. Educational administration, historical foundations, statistics, and data also contribute a few listings. Lists of publications and publishers, an author index, and a master index to volumes 1-3 (1966-1969) are provided. (AF)

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ISRAEL EDUCATION ABSTRACTS

A Selected Bibliography of Current and Past Israel Educational Materials

Vol. 4, No. 1, 1969
covering period of
December 1968 — March 1969

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Explanations of Symbols

* Asterisk following the abstract number indicates a significant educational item, which, though bearing an earlier date than that covered by this issue, has also been included herein. Such an item has either come to the attention of the staff during thie period, or has for the first time been circulated during this period.

INTRODUCTION

Israel's oldest institution of higher education — the Hebrew University of Jerusalem — was the subject of a wide public debate for a whole generation, before it was established in 1925. The debate and its aftermath culminating in the opening of this first Jewish university, as well as other milestones, are sampled in the abstracts classified within Parts I, II, and III of the following section on Higher Education in Israel. This discussion led naturally to Part IV, dealing with the growth and development of Israel's other institutions of higher education, and to Part V, which focuses on a variety of relationships, problems, needs and concerns of these institutions specifically, and of higher education generally.

Obviously, such a selection spanning more than a half-century period (1913 — 1969), is incapable of covering all the items available in the literature. It is, in fact, no more than a random sampling of past and current issues and events in the development of higher education in Israel. In accordance with the principle of academic freedom, however, we have endeavored to furnish representation to differing views on each controversial topic.

DATA

1. ELEFANT, WILLIAM L. and CLARA. Master-Index to "Selected Bibliography of Israel Educational Materials" (published by the Israel Program for Scientific Translations). Volumes I—III (1966—1968). Jerusalem. July, 1969.

> More than 1,000 English abstracts on Israeli education are keyed, for the first time, for quick reference and tracing via this Master-Index. Before, they were classified and distributed among 80 distinct categories, within 9 separate issues of "Selected Bibliography of Israel Educational Materials," published tri-annually from 1966 to 1968, by the Israel Program for Scientific Translations in Jerusalem. In its final form (see pages 83 — 87 of this issue) the Index contains an alphabetical listing of the 80 categories, with information on locating the abstracts appropriate to each category, by volume number, issue number, and pages. Another column indicates the designated numbers assigned to the abstracts in each of the issues. Both current and special section abstracts — 606 in the current section, and 535 in the special section — are integrated in this Index. Future additions to this growing body of Israeli education information — increasing at the rate of some 400 English abstracts per year — will likewise be keyed and integrated within the Master-Index.

STATISTICS

2. **Education and Culture** (Hinukh V'tarbut). In: The Statistical Yearbook of Israel — 1968, No. 19. The Central Bureau of Statistics. Chapter 20. pp. 522—558.

> The total number of educational institutions increased from 5,181 in 1966-67 to 5,356 in 1967-68 (however in some types there was a decrease: primary schools from 1,277 to 1,247, Jewish teachers' seminars from 57 to 48!) The country's entire pupil strength rose from some 756,000 in the previous year to 774,000 for the year under discussion (despite reduction in numbers, teachers' seminars also

enrolled more pupils). On the other hand, primary school enrollment dropped from 393,000 to 386,000.
The decrease in the number of seminars is also manifest in Table T/4 (p. 528) which shows that average enrollment per seminar has increased from 131 to 156. A similar profile (fall in number of institutions and rise in pupil strength) applies to vocational schools. This year, the average age of kindergarten teachers was 30.0, of primary school teachers 29.8, and of secondary school teachers 33.2. The entire chapter contains 41 tables. Here are some of the tables of which no mention has been made so far: percentage of pupils above their grade's normal age, percentage of pupils entitled to reductions in tuition fees, 9 tables on higher education in general and on specific institutions for adult education, museums, orchestras, libraries, books published in Israel in 1965-67 (of a total 2,918 books, 102 were devoted to education, 299 to children's literature and 290 were text-books), and newspapers. In an appendix dealing with the occupied territories, there are 2 tables on the educational network which contains 1,395 schools (of which 966 are State schools) with an enrollment of 223,000 pupils (of which 130,000 are boys). The kindergartens have 3,850 children.

HISTORICAL FOUNDATIONS

3. **The Ministry of Education and Culture** (Misrad Hahinukh Ve-hatarbut). In: The Government Year Book — 1969. Information Center Publication. Prime Minister's Office. pp. 258—311.

In summarizing 20 years of education since the establishment of the State, this essay describes four tasks that have been carried out: 1) Providing education for all — mass immigration absorption, especially during its first decade. 2) Raising the general education standard — in the second decade of the State. 3) Improving standards of pupils whose parents hailed from Asia and Africa (by a series of schemes aimed at fostering the development of underprivileged pupils, such as additional hours of study). 4) Moulding the spiritual-valuative substance of education (such as promoting Jewish consciousness and developing social education). The following subjects are among the previous year's activities that are reviewed: the arts; home economics; English (some 350 schools launched an experiment aimed at introducing English language instructions at grade 5 instead of 6); special education; telecasts to schools; the establishment in 1966 of a Curriculum Department; organization of primary schools (easing of congestion in classes); Arabic in secondary schools (interest in the language has been growing since the Six-Day War); agricultural, vocational and seamanship education; progressive tuition fees, funds and stipends; Arab education (in 1963, 2,223 pupils attended post-primary schools, in 1967 the number rose to 4,088 and in 1968 to 5,137); East Jerusalem (under Jordanian rule there were no State kindergartens but only private ones catering to the wealthy. So far 8 kindergartens have been set up). The Golan Heights, Judea and the Shomron and the Gaza Strip; Teachers' Completion Courses (a college for senior educational workers has been established. There are courses for school principals, teacher guides, seminar directors, and supervisors).

4. NEEV, YAAKOV. **Towards a Summation of the Educational Task of the Bygone Labor Trend** (Le-sikum ha-mifal hahinukhi shel zerem ha-ovdim le-she'avar). In: Iyunim b'bayot hevrah, hinukh, v'tarbut (Kovetz). Tamir, Nahman (editor). Tarbut v'hinukh. Tel Aviv. 1968. pp. 44—59.

Till 1953, Israel had four different educational trends. Of these, two were religious, one general and one affiliated to the labor movement. In that year the government decided to abolish the trend system and to establish, in its stead, a uniform system of state-controlled secular and religious education.
The labor trend in education, which lasted 33 years, was an educational movement that adapted a variety of educational and social ideas to its own needs and transformed them into a comprehensive educational system.
The more important of these component ideas were: 1) Respect for the child similar to that shown to adults. 2) Education aimed at encouraging the child to go on with the task of building up the working class movement then in the process of formation.
3) Ideological cooperation between the school on the one hand and the parent public and its leaders, as well as the youth movement on the other hand. 4) A children's society participating in a wide range of activities on a truly democratic basis. 5) Manual labor as an integral part of school life, where every child had to work in the school's services and farm. Pupils of the lowest grades were required to put in half an hour a day and those of the highest grades as much as 2 hours a day.

PROBLEMS AND ACHIEVEMENTS

5. SHAMIR, AHARON. **Three Trials in a Single Generation** (Shloshah mivhanim b'dor ehad). In: Iyunim b'bayot hevrah, hinukh, v'tarbut (Kovetz). Tamir, Nahman (editor). Tarbut v'hinukh. Tel Aviv, 1968. pp. 17—27.

The War of Independence, the Sinai Campaign and the Six-Day War were, morally speaking, points of high tide as opposed to the inter-war periods which were marked by decline. Efforts must be made to put an end to these cycles as we cannot go on depending on miracles and, even if these were to occur, we should strive to rectify the situation. The first object of these efforts must be the school which ought to be assisted in this task by the families of the neighborhood community and by youth movements. In the present form, our schools cannot fulfill this function as 1) too much energy is being expended on discussing changes in curriculum and too little on instruction methods and on the creation of a dynamic relationship between subjects studied and the world of the pupil and his society; 2) an atmosphere of performance-measuring (beginning with the "Seker"* and ending with the matriculation exams) that rivets the attention of both teachers and pupils on accomplished studies and neglects the role of social values; 3) an overly neutral atmosphere at institutions of higher learning tempting many graduates to seek jobs in other countries. To remedy this situation the author advises the following: 1) Basing of teacher training programs on a study period of 7 years after completion of primary schoolship. 2) Establishment of an educators' movement to utilize the reservoir of goodwill of many individuals: teachers, parents and public figures. 3)Unifying and rejuvenating the youth movements.

6. LEVIN, SHALOM. **Education — to What End?** (Ha-hinukh likrat mah?) In: Iyunim b'bayot hevrah, tarbut v'hinukh (Kovetz). Tamir, Nahman (editor). Tarbut v'hinukh. Tel Aviv, 1968. pp. 37—43.

There are three educational problems today: 1) We must find a way out of our conflicting aspirations of quantity and quality. Education everywhere is marked by an increase of pupils in primary schools and higher educational institutions. Though this is a positive advance, it aggravates the already acute problem of quality. A society wishing to preserve its democratic character must strive towards a solution. In Israel the problem does not loom large, but it is present to a degree. Shall we promote specialization or shall we broaden horizons? 2) Though technological development makes for increasing specialization, technology itself, being inherently neutral, may be directed towards constructive or destructive purposes. This fact obliges education to find a solution which will satisfy the needs both of specialization and of a general outlook. 3) An education towards values must come to grips not only with specialization but also with the nihilistic mood which predominates in society, as is evidenced in the utilitarism and hedonism which stand opposed to the real nature of values and which lack genuine benefit and pleasure. The school can counter these currents if it adheres strictly to the principle of personal example, the actual experiencing in the realm of the values it wishes to instill and if it provides for their precise and explicit formulation.

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* Seker — examination for admission to secondary school.

7. JADLIN, AHARON. **First Generation of European Education** (Dor rishon l'haskalah). In: Iyunim b'bayot hevrah tarbut v'hinukh (kovetz). Tamir, Nahman (editor). Tarbut v'hinukh. Tel Aviv, 1968. pp. 28—36.

The author summarizes three issues in a lecture he delivered in 1966: 1) The studying problem of children from Islamic countries or, as he terms them, "the first generation of European education." Though he welcomes the fact that the educational system is open to all, he finds that its selective processes pay mere lip-service to the principle of equal opportunities. To counter this condition Israel has for years been supporting the projedts aimed at fostering the development of children deprived of such opportunity. 2) Secular State education is confronted with the problem of how to create a tie between the pupil and a historical heritage entirely religious in character. It was to solve this problem that the program of studies entitled "Jewish consciousness" was instituted, fundamentally for the purpose of creative renewal and not imitative conformism. 3) The present generation of youth growing up and being educated in Israel takes the existence of the State for granted and does not share the nostalgia of the earlier generation for whom the creation of the State was nothing less than the realization of a utopia. Today's youth needs to be inculcated with an "Israeli consciousness" not so much because it will help them to respect the older generation but essentially to serve as a source of inspiration towards furthering the task of building up the society of Israel.

8. LEVENBERG, ALIZA. **Achievements and Failures in the Education of Individuals from Oriental Communities** (Mah hisagnu ubameh nikhshalnu b'hinukh bnei edot hamizrah?). In: Iyunim b'bayot hevrah, hinukh, v'tarbut. Tamir, Nahman (editor). Tarbut v'hinukh. Tel Aviv, 1968. pp. 86—96.

The gap between social classes in the modern welfare state manifests itself in Israel in the form of discrepancies between ethnic communities. In the State's early years it was widely believed that by providing equal educational opportunities the prevalent school system would bridge the gap at least between the children. This view consciously despaired of changing the parents but it turned out that the hoped-for change among the children also failed to materialize. In response to this situation the government launched a program aimed at educating the older generation and at stressing the equality of the cultural heritage of the various ethnic groups. However, neither of these projects were pushed forward vigorously enough.

The failure to bring about the change among the children was interpreted as resulting from inherited ethnic deficiencies. No proof of this was provided and there is now a clear tendency to assume that such defects need not perpetuate the differences. The currently accepted view is that the remedy lies in modifying the educational methods and framework to fit the special needs of oriental children.

The most radical changes among adults occur during their term of service in the army. This is achieved by providing completion courses for soldiers whose education does not reach the required standard, and by imbuing them with the spirit of public service to replace that of superiority and exclusiveness in civilian life. Public efforts to change adults also in civilian life should be expanded.
One of the factors making for the perpetuation of this gap is the concentration of the underprivileged classes in outlying settlements and slum areas. In the former the rule of conformists has been fostered in keeping with centralist trends. This situation ought to be changed. Alongside efforts to curb this centralism, an independent leadership can and should be encouraged to emerge.

9. GIL'AD, GERSHON. **Problems and Achievements of Cultural Integration** (Ba'ayot Vehesegim Beklita Tarbutit Bemoshavei Olim). In: Iyunim b'bayot hevrah, hinukh, v'tarbut. Tamir, Nahman (editor). Tarbut v'hinukh. Tel Aviv, 1968. pp. 152 — 161.

In the early fifties thousands of new immigrants were sent to establish new moshavim (cooperative villages) all over the country. Most of these people had never known farming, and had no knowledge of Hebrew or of the country. Many of them were illiterate and came from countries with a low level of civilization. The remarkable changes which these people have undergone since is due to the "re-education program" whose success is due to the following conditions: social assistance rendered by old-established moshavim and national institutions. This aid helped the settler to gain economic independence in a very short time.
At first, the introduction of technology by the settlers was a process of "blind" imitation; training in its practical use started at a later stage. However, developments took a qualitative leap when the earliest second-generation graduates began returning from short courses and agricultural schools. The thirst for knowledge among both adults and youngsters has sharply increased, and it is desirable that the moshav movement helps them to satisfy this thirst. However, the question arises "Will the graduates return to settle in the village?" To enable them to resist the lure of urban centers, the author urges the establishment of colleges in rural areas. The kibbutz movement has already begun offering such courses and the moshavim could either cooperate with them or set up additional institutions. In the last section of the essay the author lists the educational and cultural activities that take place in these villages today. 1) 25 regional youth centers operate to provide completion courses and to foster young leadership.
2) Regional schools in most of the country have been transformed into secondary schools and dozens of people from the new villages are studying at institutions of higher learning. Many courses in agriculture and handicrafts are being offered. 3) There is a shortage of completion courses for adults. There are annual courses

in a) Hebrew (combined with Bible, History, Literature, and the Geography of Israel; b) Mathematics; c) Elementary Agriculture; d) Social movements in Israel and in other countries.
4. An Immigrants' Village authority functions to initiate and provide financial support for outings, national festivities, press service and literature.

10. BAR-JOSEF, RIVKA. **On Cultural Integration in Israel** (Al Mizug Tarbuyot b'Yisrael). In: Iyunim b'bayot hevrah, hinukh, v'tarbut (Kovetz). Tamir, Nahman. Tarbut v'hinukh. Tel Aviv, 1968. pp. 135—142.

In discussions on cultural integration in Israel one often hears the term "pluralism." This concept is certainly valid when it refers to Jewish-Arabic relationships. On the other hand, among the Jewish public itself, there is a rather strong basis of homogeneity (revealed particularly in the period prior to and including the Six-Day War). This homogeneity manifests itself 1) in a common language which, if it were not present, would have created a grave communication barrier under present circumstances; 2) in the existence of a national identity and 3) in the general consensus that democracy is a desirable kind of regime. On these common grounds each ethnic group can contribute its part. The Jews of Western culture contribute technological know-how and their talent for material progress. The Jews from Islamic countries contribute their share in the expressive sphere (in folklore, in art and in life styles). It is regrettable that these abilities have not been sufficiently utilized, particularly as they could enhance the value of various groups and expand participation in cultural life.
Apart from the difference between Oriental and Western immigrants mentioned above, we find contradictions in other spheres: a) The social ideal. In the past, the older generation tended to accuse young people for being apathetic to values. The ferment on the aftermath of the Six-Day War shows that we may expect an awakening to values among the young generation, though this does not mean that its values will necessarily resemble those of the previous generation. Another source of tension on the issue of the social ideal is that between the viewpoint identifying social justice with absolute equality and that which interprets this justice as providing for the weak and assuring fair returns for industry and ability. b) The Jewish historical heritage is religious by nature. The friction between the religious and secular sections of the population hampers the latter in their efforts to draw freely from the wellsprings of tradition. The program of "Jewish consciousness" introduced in schools is an attempt to surmount this difficulty, but it is still too early to say how well it is succeeding. c) Other contradictions are to be found in the "external" value spheres of aesthetics and human relations. In the former sphere two cultures are being created: the first in art galleries and concert halls, and the other one in the street and at

the place of work. The author thinks that this dichotomy should not be tolerated. As for human relations, the older generation is accustomed to the formal manners of the European middle class and does not see that the admirable directness of the younger generation is not based on rudeness. In this as well, argues the author, dichotomy is not necessary.

THE EDUCATIONAL LADDER

Kindergarten

11. LISAL, YEHUDIT. **The Problem of Integrating Children from Closed Institutions into Kindergartens** (Yeladim mimosdot s'gurim b'gan ragil — ba'yah). Hed Hagan, 33rd year, Vol. 3, (31). February 1969. pp. 333—335.

This essay describes the anatomy of a failure. The previous year two children from closed institutions — a boy and a girl — were enrolled in the author's kindergarten. She accepted the idea willingly and with understanding. This was an experiment aimed at placing the pair in a society of normal children in the hope that they would be affected by the latter's joy and gaiety. Though they were brought to the kindergarten without any preparation, they posed no problem and were rather well "assimilated." But another such attempt turned out to be a failure. The following year three "mischievous" boys from another institution were accepted in the same way. These boys were not absorbed by the normal society. They stuck to each other and formed a hostile camp against the other children. They developed a relationship of hate and conflict towards the others, disturbed every game and every story and persisted in sitting together and near the teacher. The failure led the author to the following conclusions: 1) Children so disturbed and so strongly bound to one another should not be sent to the same place. This opinion is partly based on the previous experience where the link between the pair was weaker. 2) No such attempts at integration should be made without earlier preparation of both groups concerned and without consulting a clinical psychologist.

Elementary

12. **Safety Instructions for Elementary Schools** (Horaot b'tihoot l'vatei hasefer hayesodiim) Ministry of Education and Culture. Circular of the General Director, Special Circular No. 2, Jerusalem, February — March 1969. 42 pp.

The safety rules presented in the circular are grouped under seven categories. 1) The instructional and the nutritional kitchen (example of rules: escape from the dining room is to be drilled once a year; the escape plan is to be hung up every year in a prominent corner of the dining room's entrance hall.) 2) Agriculture (example: fire extinguishers are to be kept locked). 3) Handicrafts (including sewing, ceramics, electric welding, machines and hand tools). 4) Physical education and swimming (example: the consent of parents to organized outings must be obtained; first aid, and maintaining contact with the police and army). 5) Seamanship. 6) The painting and art classroom. 7) Organized outings.

Intermediate

13. USHPIZ, ADA. **Recruitment Procedures Established for the Intermediate Division.** (Nikb'u sidrei kabalat morim l'hativat habenayim). Haaretz, March 30, 1969. p. 16.

Seventh and eight grade teachers desiring to work in the intermediate division will have to meet the following conditions: 1) Academic and pedagogic education or be in possession of a diploma from a 3-year seminar. 2) At least two years teaching in seventh and eighth grades for seminar graduates and one year for teachers with a university education. 3) A positive evaluation of the teacher's work. Teachers lacking an academic education will be required to complete their education at an institution of higher learning and, in certain cases, will be permitted to take parallel courses. A regional committee of supervisors (from the primary and post-primary networks), together with a representative of the Teachers' Federation, will decide on the candidacy of a teacher. Rejected teachers may appeal to a national committee whose decisions the Teachers' Federation may appeal to the Ministry of Education. The final list of candidates will be passed on to the Teachers' Training Department which will nominate a tutor at every university to guide teachers in the completion of their required academic education.

14. MARKOVITCH, ARIEH. **Volume as Conceived by Children of Intermediate Grades** (Musagei hanefah shel yaldei hakitot habenoniyot shel bet hasefer). Hahinukh, 41st year, Issue 3, December 1968. pp. 201 – 221.

The volume concepts of some 109 children in grades 4 – 6 were investigated. Only partial confirmation was found for the hypothesis that contained volume constitutes a transitionary stage from the concept of "quantity" to that of "compressed volume." No confirmation was found for the hypothesis that child experience in sand games will be reflected in test situations: in situations testing volume conservation in sand the children did not reveal significant advantage compared with tests in modelling clay. The ability to draw geometrical figures, the mastering of words related to volume and the ability to identify geometrical characteristics of bodies are — it has been discovered — qualities that support the further understanding of volume concepts and the ability of calculating them mathematically. Some corroboration was found for the supposition that the school does not contribute much towards advancing the pupil in this sphere. Only pupils whose concepts are sufficiently mature reap benefit from lessons in mathematics and geometry in intermediate grades. Tests of linguistic and other components were based on contents required by the curriculum to be taught in grade 3, which is lower than the grades included in our study. The findings in all three grades (4, 5 and 6) of the sample reveal defects common to all of them: vagueness and ambiguity in connection with basic concepts in geometry. The reason for this seems to lie in an accelerated preoccupation in verbalisms without sufficient manipulative and operative experiencing leading to these concept formations.

Secondary

15. EPSTEIN, SHIMON. **How to Study** (Darkei halmida ha-atsmit). Otsar Hamore. Tel Aviv, 1968-69. 196 pp.

The book is intended for post-secondary educational institutions, seminars and universities. The nine sections of the book deal, among other things, with 1) learning techniques (the technique recommended is: review, questions, reading, repetition, and memorizing, 2) the library; 3) ways of reading; 4) how to make good use of lectures; 5) how to make and keep notes; 6) examinations; 7) written work. The book is a free rendering of English, American and Hebrew sources.

16. SHORI, SH. **Shall We Opt for Selective Education?** (Tikhon selektivi o lo?) Davar, December 1, 1968. pp. 3, 5.

In Haifa there are 4 selective secondary schools, i. e., practice selection of pupils wishing to enroll in them. According to the Director of the Education Department of the Haifa municipality the significance of the reform lies in the fact that these institutions must (perhaps gradually) give up the policy of selection. One of the reform's principles which were adopted by the Knesset declares the new-type school (the intermediate division) to be a regional institution. This means that it is to accept all students living in a particular residential area. One of the selective schools' principals said in an interview with newsmen that he welcomes the reform in which he sees three virtues.
1) Thus far, of the four-year secondary school stretch, the first year was devoted to adaptation and the last to matriculation examinations. Only 2 years remained for education. Now two years have been added to the task of education. In the selective

school the pupils generally begin their 12-year studies from grade A and this apparently accounts for its good reputation. 2) The prolongation of the study period in the new schools opens broader possibilities for experimenting with novel methods of instruction. 3) The secondary school will now be open to every boy and girl.
However, the director is opposed to having his school turned into an ordinary regional school. He thinks that his school's unique educational atmosphere, evolved over the last 40 years, deserves (for the sake of education in the entire country) to be left unchanged. The selection practiced by his school (the Reali school) was never along class lines. Children from wealthy families do not make up more than 7 — 8% of the total enrollment and culturally deprived children have always been accepted. A school that pioneered many experiments in education should not be asked to forego its distinctive character for a reform which is no more than experimental.

Higher Education

17. **Changes in the Hebrew University School of Education in Jerusalem** (Shinuyim b'vet hasefer l'hinukh b'yerushalayim). Hed Hahinukh, Vol. 43, Issue No. 25. March 13, 1969. p. 7.

Till last year B. A. students in the University's School of Education could choose one of the six following trends: theory, didactics, educational research, administration and supervision in education, counselling and special education. With the reduced shortage of teachers, this has now been decreased to three: theory and research, didactics, counselling and special education. Other changes that have been introduced are: 1) Any student passing an entrance examination will henceforth be admitted. Thus far chiefly seminar graduates were accepted. 2) The individual tutorial system will be expanded in order to integrate theory with practice.

18. **Students in Academic Institutions** (1964-65 — 1965-66) (Studentim ba-mosdot ha-akade'maim (1964-65 — 1965-66). Central Bureau of Statistics. Jerusalem, 1968. 107 pp.

The development of higher education in Israel from its establishment in 1949 to 1967 is surveyed in the first ten pages of this booklet. Three aspects are treated: Students, graduates, and the academic faculty. Most of the booklet is composed of data collected in the academic years 1964-65 and 1965 - 66. No uniform questionnaire had been distributed to students in any of Israel's institutions of higher learning before 1964 - 65. The results for both years are divided into five chapters, all treating various student characteristics: 1) according to selected demographic aspects, such as sex, age, continent of origin; 2) according to academic course of studies, presented separately and in combination with demographic traits and with permanent place of residence; 3) according to post-primary education; 4) according to timing of academic studies such as age at start of higher education, army service, etc.; 5) according to father's formal education and profession.

TEACHING-LEARNING PROCESS

Curriculum

19. **List of Approved Textbooks** (Reshimat sifrei limud). Ministry of Education and Culture. Circular of the Director General, Special Circular No. 1, Jerusalem, February-March 1969. 39 pp.

> To avoid an unreasonably high turnover of textbooks a number of permanent regulations have been issued as early as 1962. Among these, it was laid down that no new edition should be published without a special approval by the Ministry of Education. Approval will be granted only where curricula have been substantially altered. Other requests will be taken up by the Ministry only after a lapse of 5 years from the previous edition. The list itself includes: some 400 textbooks (on 11 subjects) approved for use in primary schools, some 310 reference books and learning aids for these schools, about 40 text and reference books for adults and working youth, some 400 books for secondary schools and about 40 for vocational schools. The last edition approved by the Ministry is indicated next to the name of each book.

Educator's Hour

20. KESTEN, MORDEKHAI (editor). **The Educator's Hour** (Shaat hamehanekh) Hahinukh hahevrati, No. 4. Ministry of Education and Culture. The Division of Social Education in Secondary Schools. Jerusalem, July 1968. 72 pp.

> This booklet is divided into five sections. 1) Studies on the topic "educator's hour" which also includes the protocol of a discussion thereon. 2) A summation of an open referendum held among "class tutors." 3) An almost complete reproduction of the "Class-tutor's Bulletin" published by one of the country's secondary schools and devoted mainly to a discussion plan of the Six-Day War, drawn up by one of the school's tutors. The plan includes appendices and critical comments by another educator.
> 4) Social education in the U. S. A. 5) Pupils' news sheets on the class tutor's hour.

A survey of part of the booklet's material follows.
a) Educator's Hour. Zon, N. pp. 9—14.
The educator's hour is the only lesson whose plan is not imposed from above. Whether the approach employed by the tutor is authoritarian or liberal, in both instances he is motivated by the desire to lead his pupils from what is to what should be.
Even if a tutor is authoritarian, he must be ready to grapple with "dangerous" problems — even though he may deliberately ignore them — as the pupils will inevitably encounter them outside the class. The tutorial hour also provides an excellent opportunity whereby the group's sociometry becomes manifest. The combination of all the factors mentioned so far determines the structure of the lesson. Thus, discussion will focus chiefly on problems of human relationships, the starting point of which will be the actual facts of life. In every case, the tutor will have to raise the discussions to a more generalized level. The tutor should get the pupils to decide on the topic that interests them and should even involve them in its planning and management.
b) The Nature and Problems of the Tutorial Hour.
This survey presents the results of an open and unscientific referendum distributed among tutors of the country's secondary schools. 1) Among the topics indicated as "successful" were: pupils' problems (such as dancing); security matters; the youth of Israel and juvenile delinquency. Among the "unsuccessful" topics were such that were regarded as successful in other places. The sources of such failures appear to be wrong timing or unsuitable treatment. 2) The problems with which most tutors have difficulties are how to present the topic so that it constitutes a real source for thought and for a profound experience for the majority of pupils. Further, the tutors must find ways to prevent the hour from degenerating into a merely superficial pupil-lecture or into fruitless debates. 3) Most tutors sense the great educational value of the hour, but find it hard to give clear expression to its visible achievements. Many of them regard this lesson as the most effective media of imparting values but not all think that this is due to the so-called "successful" topics.

21. SCHMIDA, MIRIAM. **The Education Hour in Religious Post-Primary Schools** (Shaat hahinukh b'vet hasefer ha-al yesodi hadati). Ministry of Education and Culture. Jerusalem, September 1968. 19 pp. (multilith).

The need for an education hour is one of the inferences of modern educational theory which views secondary education as a non-selective framework with respect to pupil population as well as to the universe of ideas it imparts to them. On the basis of its following possible functions, the education hour could serve as a pivot for all the educational activities held in the secondary school: 1) By creating a sense of fraternity among fellow-pupils it is apt to counter the potentially disturbing psychological effects generated by distance of residence and the diverse backgrounds of both pupils and teachers, typical of today's secondary schools. 2) It could serve as a means of communication between the administration and pupils; 3) As a forum for problem clarification it could constitute an important factor in moulding a world outlook; 4) As a focus for extra-curricular activities; 5) As a focal point for nonvocational counselling and guidance. For the success of the education hour it is important for the tutor 1) to have the suitable personality and the training required for the task; 2) to plan the proper timing of the hour intelligently; 3) to provide for a flexible preparation of the topics for discussion in the course of the year; 4) to create a social and learning atmosphere different from ordinary classes. Though the accomplishments of such hours are more difficult to assess than those of the usual lessons, it is not an impossible task. It is made feasible by personal impressions gained by the tutor through conversations with pupils and by standard questionnaires likely to reflect changes in pupils' personalities. A bibliographical list of 23 items can be found at the end of the booklet.

Educational TV

22. **Educational Telecasts 1969-70** (Mishderei hatelevizia halimudit b'tashal). Ministry of Education and Culture. Circular of the General Director, No. 29. February 2, 1969. pp. 3—6. Section 88.

The absence of powerful television transmitters in all parts of the country limits the range of educational television to the central area of the country. However, steps are being taken to overcome these limitations by the start of the 1969-70 school year. To enable additional schools to prepare their participation, the Ministry of Education has distributed a circular presenting the curriculum and other details pertaining to educational television. Schools interested in obtaining written instructions as to which classes are worth holding between broadcasts should make sure that teachers whom it concerns participate in symposia held in summer and during the Hannukah and Passover holidays. The Educational Television Department will provide these instructions free of charge but pupil aid-sheets will sell for a price equal to that of an ordinary textbook.

Measurement and Evaluation

23. LEVI, ARYEH. **A Summary of Results of an Achievement Test in Nature** (Mivhan hesegim b'teva v'sikum totzotav) (Experimental Edition). Ministry of Education and Culture. Jerusalem, 1968. 69 pp.

Interest in the national sciences has been great ever since the start of modern Hebrew education. This may be because one of the components of Zionist ideology was "a return to nature." This approach tended to be romantic and only in recent years has attention been given to fostering scientific thinking. Standardized tests in Hebrew and Mathematics, prepared in this country, have been available for some time now and the present work is a first attempt at preparing a standard test for Nature lessons in grades 5 — 7. The 46 items of the test are from botany, zoology, physics and chemistry. On the basis of a pilot test on a random stratified sample, norms for individual pupils and for class averages were determined. On this occasion, the accomplishments of pupil subgroups were compared. As anticipated, the results of the culturally deprived were lower than those of normal children, but an analysis of covariance has revealed that the differences in the general level account for the entire difference in the achievements made in natural sciences.

On the other hand, the lower achievements of religious, as compared with state schools was found to be independent of their general levels. This may be attributed to the fact that the religious schools provide fewer hours for the study of nature. Contrary to expectations, no difference was found between urban and rural schools; nor was there a correlation between equipment level and performance. Generally speaking, apart from physics where boys did better than girls, no other differences were found between the sexes. Pupils of European backgrounds were generally the more successful, but there were schools where such variance did not exist.

24. LEVI, ARYEH and ZILBERSTEIN, MOSHE. **Developing Scientific Thinking** (Pituah hashivah madait) (A Summary of Teacher Attitude). Ministry of Education and Culture. Curriculum Division. Jerusalem, 1968. 24 pp.

Four kinds of questionnaires examined the attitude of teachers participating in an experiment towards fostering the scientific thinking of biology class pupils, grade 7, in primary schools. The teachers preferred learning material that stimulated thinking to that which was purely informative in content. They evaluated positively the tasks of observation and the gathering of empirical data from live material in biology classes. Most of them noted that one of the teacher's duties is the development of the pupil's scientific thinking.

They interpreted their role in the experiment as being that of mere broker between the planners and the pupils. Few only thought in terms of cooperation in the creation of new learning material. Their positive opinion on the need to foster scientific thought does not imply that this stand was formed on the basis of their pedagogical experience. It may be that their inclusion in the experiment resulted in their identifying with its aims and subsequently to a conformist appreciation on what they believed to be the views of the planners. Even with the greatest caution we may assert that the teachers involved in the experiment approach their work with a desire to foster scientific thought in their pupils and do not rest content with passing on information and imparting knowledge.

25* LEVI, ARYEH and SHAVIT, SHLOMO. **An Analysis of Results in a History Achievements Test** (Mivhan hesegim b'historiah v'nituah totzotav). Ministry of Education and Culture. Jerusalem, 1968. 64 pp.

The test was given to seventh-graders in 35 schools representing a stratified sample of all the country's pupils attending this grade. The items of the test were divided into 4 categories: 1) information on personalities; 2) general information (these categories chiefly examined memory of things learnt in class); 3) skill (map-reading and the reading of geneological trees); 4) understanding (of a passage in textbook, proof causal or development relation). The last two of these four categories tested higher intellectual functions. The results of the test a) were used as a basis to determine national norms, b) showed that culturally deprived children lagged behind particularly in the latter categories, c) were utilized as data for drawing up a curriculum. Examples of the data are: most pupils appeared to master the skills and to understand the language of the textbook; there was no difference in the degree of difficulty between Israel History and World History.

26* LEVI, ARYEH, BLUM, AVRAHAM, and JUNGVIRT, EHUD. **An Achievement Test on the Topic "Plant Awakening," for 7th Grade Agriculture** (Mivhan hesegim banose "hitorerut hatzmahim," haklaut, kitah zayin). Ministry of Education and Culture. Curriculum Division. September—October 1968. 19 pp.

The above-mentioned subject was taught in six classes within the framework of the experimental curriculum. Some time later a 29-item multi-choice test was given. The items were equally divided between knowledge, understanding and application. Despite the test being given several months after the subject had been taught, the pupils of the experimental group showed a notable advantage over those of the control group whose general level was higher. The variance was greater when the results achieved by the experimental group was compared with those of a control group of an equal general level. The test was also given to grades 11 and 12 of an agricultural school and, predictably, their performance was the best of the three groups involved.

Teacher Training

27. LAM, ZVI. **Teacher Training in the Light of Changes in the Teacher's Task** (Haksharat morim nokhach ha-t'murot b'tafkido shel ha-moreh). Hakhinuh, 41st year, Vol. 3, pp. 186 — 196.

> A new configuration of the teacher's task is steadily emerging (partly in actualities and more fundamentally in the criticism of the existing patterns).
> The essence of this new pattern is as follows: A view of education as an activity directed towards developing the talents of individuals so that they may make enlightened use of knowledge, to deepen their abilities to expand its frontiers and to develop their personalities with its aid. In order to carry out these duties, the teacher should be able to diagnose situations, be sensitive to feedback and open to learning from his mistakes.
> Training institutions can implant these traits in their pupils through teachers excelling in 1) involvement both in culture and in their pupils so as to transform learning content into an instrument for the development of the pupil's independence; 2) awareness of the contradictions present in reality and attempts to resolve them not through mere superficial harmonization; 3) instruction directed by the responses and needs of pupils and not by the curriculum; 4) nonauthorative leadership permitting a view of their wards not only in their role as pupils but also in their future role as teachers. The instructional methods in seminars must be based on experimentalism. This does not mean fostering research workers; it implies rather that seminar teachers "must frankly assume that they have no in advance prepared "correct" solutions to any situations which they, together with their pupils, are investigating. This investigation must not be pretended but real. The author believes that teachers who are trained in this manner are likely to succeed in bridging the gap between instruction and educational research.

EDUCATIONAL FRAMEWORKS

Arab Education

28. A Five-Year Education Plan for Israel's Arabs (Tokhnit homesh L'Araviye Ysra-el). Davar, March 6, 1969. pp. 3—4.

> Since the establishment of the State great progress in education has been made by the minorities. There is today a school in every Arab community. The proportion of pupils attending primary schools has increased (though it has not yet caught up with the percentage of Jewish pupils). On the other hand only 18 % of the children and only 9% of the girls go on to secondary schools. Though at present there are 23 post-primary Arab

educational institutions with an enrollment of 3,107 pupils, their standards are not always high and only a third of those who complete the twelfth grade succeed in passing their matriculation examinations.
According to the new five-year plan, a number of new secondary schools will be established and some 1,400 classrooms will be added to primary schools.

29. **Practical Measures to Implement Educational Reform in Arab Schools** (Khutuwat Aamaliya Nahwa Tanfeeth Ettagier) Sada Al-Tarbiya, Vol. 17, No. 1, pp. 12 – 14. 1969.

Educational reform will be introduced into a number of Arab schools in the coming school year. As a preliminary, 16 committees have been formed to prepare curriculum proposals for implementing the reform's intermediate stage. The curricula will consist of 3 kinds. The first will be patterned on that of Jewish schools and will include courses in mathematics, chemistry, physical education, vocational education and painting. The second will also be modelled on the Jewish system but will be somewhat modified to fit the needs of the Arab school. This will include history, geography, civics and music. The last kind will introduce sources for Arabic, Hebrew and religion.

30. JEBARA, MUSTAFA. **Joint Arab-Jewish Schools in Haifa** (Madares mustarakah fi Haifa). Sada Al-Tarbiya, Vol. 16, No. 24, p. 16. 1968.

The Mayor of Haifa is now drafting a plan aimed at setting up joint schools for Arab and Jewish children. These will span kindergarten, primary, as well as secondary education. It is worth noting that Haifa already has a special, predominantly Jewish-attended school into which Arab pupils are being integrated. In 1968 some 128 Arab children in 4 classes were studying in this school. The social, educational and learning achievements of the school in general and the Arab pupils in particular have been satisfactory.
In 1968, 377 Arab pupils attended post-primary Jewish schools. The hope is entertained that these schools will serve to strengthen the bonds between the two peoples.

31* COHEN, ELIYAHU. **The State College for School and Kindergarten Teachers** (Bet hamidrash hamamlakhti le-morim v'le-gananot Araviyi'im) Dayuna, 1967. pp. 59 – 60.

The insufficiency of Arab teachers during the first years of the State has resulted in the employment of uncertified teachers, writes the director of the Training College for Arab Schools and Kindergarten teachers in this institutions's year book. In the interim, courses and seminars have been held to provide these

teachers with pedagogical training. In 1958 the first State College for Arab School and Kindergarten teachers began functioning. In the course of a few years the institution has considerably expanded and advanced. Today it includes 10 teacher classes, 5 for men and 5 for women. Of the latter two are vocational streams.
The Arab education network has now attained stability in the field of teacher training. The Training College has developed its own unique educational approach. It provides an education based on Arab-Jewish-Israeli-universalistic values. This education will mould the personality of the Israeli-Arab Youth.

32. BIADSI, HUSNI. **A Course for Kindergarten Teachers** (Dawrah limurabiyat al-atfal). Sada Al-Tarbiya, Vol. 17, No. 5, pp. 7 – 8. 1969.

Arab women (of the Muslim, Christian and Druze faiths) have completed a training course for pre-kindergarten teachers (for children below 5 years of age). The course was meant to advance the young woman socially, to encourage her to think about general and social problems and to aid her in controlling her own life and in emerging from her isolation. Arab tradition and customs still constitute a barrier towards the emancipation of the Arab woman and it is this which accounts for her slow progress.
The course was held in the Cultural Center for Arab, Asian and African Studies in Kibbutz Giv'at Haviva. Most of the lecturers were Israeli-Arab intellectuals.

33. DAWRAH, LILANASHID. **A Teachers' Course of Singing** (Kurs l'zimra) Al-Anba, March 19, 1969. p. 4

A singing course will soon be held for Arab kindergarten teachers in the Nazareth region. They will not only learn children's songs but also how to teach them. The first course of this kind, recently held in Haifa for Arab kindergarten teachers of the region, was completed a week ago. Arab culture is poor in children's songs and to make up for this deficiency the course was envisaged.
The songs to be taught in the course have been composed and performed by an Arab-Israeli musician.

34. **Facing the Challenge** (Amam ettahadi). Sada Al-Tarbiya, Vol. 16, No. 23, No. 23, pp. 2 – 3. 1968.

The supplying of furniture, equipment and other services to schools is part of the duties of the local authorities, but these are not being carried out by the Arab ones. Most of the Arab schools lack service personnel, secretaries and assistants to kindergarten teachers. To help the authorities to improve this state of affairs the Ministry of Education has decided to share in 40% of the service expenditures and, in the course of time, to increase its aid to 60%.

This arrangement will confront the local authorities in Arab villages with a challenge and will encourage them to shoulder the responsibilities stemming from the needs of their schools.

35. YANUV, EZRA. **The Average Number of Absentees from Arab Schools in the Gaza Strip** (Hahe'adrut hamemutsa-at mi'batei ha-sefer k'hamishim ahuz). Ma-ariv, March 25, 1969. p. 21.

> Pupil riots in the schools of the Gaza strip have recently been on the increase. Many schools are not functioning normally. In almost every school there is a 50% absentee rate. Many pupils stay away also because their parents fear sending them to schools that have become focal points of disturbances in recent months.
>
> Most of the unrest is to be found in secondary schools and much of it is generated by pupils of the girls' secondary schools.
>
> Reports submitted by the directorate of the educational network say that it is mostly pupils from refugee schools that cause the unrest, riots and shut-downs.

Adult Education

36. SHAHAR, BETZALEL **Adult Education in Israel and Other Countries** (Hinukh mevugarim b'Yisrael uva-amim) In: Nahman Tamir: Iyunim b'bayot b'bayot hevrah hinukh ve-tarbut (Anthology). Tarbut v'hinukh. Tel Aviv, 1968. pp. 60—70.

> Adult education is the most noninstitutionalized field of education. This is manifest 1) in the high number of agencies engaged in it (a UNESCO survey puts the number in Israel at 11); 2) in the voluntary nature of participation.
>
> The content of adult education centers chiefly on its knowledge aspects and it involves both the remedial and continuing varieties. This emphasis on knowledge is a consequence of public desire, and it appears that an adult is also capable of learning. Israel's labor movement (as one of the agencies dispensing adult education) is disturbed by the concentration on knowledge and the absence of education towards values. Ever since its inception (at the start of the present century) the central task of its public education system was directed at changing existing values. Specifically it set out to transform young Jews from the diaspora into speakers of Hebrew, into active settlers of their old country and into manual laborers. In this scheme of things, the attainment of knowledge (such as the learning of the language and culture) was to be no more than an instrumental factor. In time, these aims became a reality and when they did, a shift occurred from educating adults to supplying them with knowledge. The directors of adult education in the Israeli Labor movement are having difficulties in finding a way

to incorporate values into an essentially intellectual fare, without reducing it to indoctrinization (which will make it both ineffective and undemocratic).
Observing the educational world scene, we witness a paradoxical picutre. Adult education is far more active (both in quantity and quality) in developed than in underdeveloped countries. Israel is in an intermediate position. Whereas part of the population responds to offers of adult education as heavily as developed countries, another part responds very weakly, like the underdeveloped countries. The government and a number of public bodies are trying to bridge this gap, but Israel feels duty-bound to cooperate with the developed countries in extending aid to less advanced nations and for this purpose a number of permanent and ad-hoc bodies are already functioning.

37. FRIMER, BERL. **From the Culture Cauldron of the Big City** (Mikivshonah shel tarbut b'ir g'dolah). In: Nahman Tamir: Iyunim b'bayot hevrah hinukh v'tarbut. Tarbut v'hinukh. Tel Aviv, 1968, pp. 80—85.

Adult education in a big city like Tel Aviv can benefit from a plentiful supply of "dealers" in culture. It has no less than 25 museums and art galleries, 40 cinemas, 15 theaters, 38 municipal youth clubs, etc. This education is of vital importance for suburbans as the metropolis increases the feeling of isolation and alienation of the individual. The essay describes the activities, during 1966, of the Cultural Department of the Tel Aviv Workers' Council. 1) Small frameworks have been set up so as to reduce the sense of alienation; some 35 cultural centers for workers operate all over the city and these have activities for various groups according to age, job or topic of learning. 2) The Department initiates special theater performances for workers. More than 100 such performances were held in the year under review and with their aid an attempt was made to change the artistic taste of the audiences in matters of entertainment. The activities also include symposia for public workers of different ages and occupations.

Institutional Education

38. GALKIN, YISRAEL. **An Experience of Group Work with Children with Adjustment Difficulties** (Nisayon shel avodah k'vutsatit im Yeladim k'shei histaglut). Saad, 13th year, Issue 1, January 1969. pp. 33—37.

This is a description of treatment given to a group of 8 boys of normal intelligence, aged 11—14, who had been sent because of difficulties with learning or because they were incapable of adjusting to their group or came from troubled homes. In the setting of the group a boy was induced to act out a personal play in situations created either by the player himself or in the group context.

In these games the child repeats, usually in repressive ways, the pattern of behavior to which he had become accustomed within normal frameworks. Contributing to the shaping of the play situation are 2 members of the staff, a man and a woman deliberately chosen on the basis of their sex to play the part of father and mother. Although a great deal of leniency is exercised in the club, there are also distinct taboos.
Examples are "Here everything is allowed, outside it is prohibited," "only your equal in strength may be attacked" or "tools and materials may be thrown in any direction except towards the window." During the treatment period the child is permitted to discharge all his destructive tendencies as a catharsis towards normative reality.
In the course and as a result of the treatment, symptoms of autoregulation begin to appear.

39. OHION. **A Review of the Activities of the Service for the Blind** (Skira al pe-ulot ha-sherut l'ma'an ha'iver). Sa'ad, 13th year, Issue 1, January 1969, pp. 53 — 55.

The Department of Home-Teachers has been considerably expanded in recent years. Today twenty-five such teachers cater to some 70 blind persons (of whom 28 are children). During October-November 1968 these teachers gave 2,650 training lessons in the Home for the Blind. The Elementary School for the Blind in Jerusalem has 80 pupils hailing from 40 different communities in the country. Some of the school's graduates go on to ordinary secondary schools; others enroll in various courses to learn a vocation. The following courses are offered: a general post-primary education, a preparatory class for IBM, courses for switch-board operators, typists, and Braille. In addition there is an institute to help the blind to find their way, and to make them mobile. In the last 6 months, 28 blind persons were trained for these purposes. Research projects are under way to expand the trades for the blind (in the textile industry and in IBM) and to answer the question of what is preferable: the aid of a dog or the use of a cane?

40. **Final Report on a Study of the Role and Influence of Internal Leadership in Institutions for Juvenile Delinquents.** Ministry of Welfare. Jerusalem, 1968. 100 pp.

In keeping with their training, the counsellors in institutions for juvenile delinquents attempt to activate intra-group forces. Examples of such efforts are the employment of the natural leadership to carry out instructions, the formation of internal groups operating in accordance with laid-down general guide-lines, etc.

Observation carried out in five institutions show that, in general, a struggle takes place between the counsellors and the natural elite of the youth groups which culminates in a submission of the former to the latter. This manifests itself in the counsellors backing the "elite", in yielding to their demands and in abandoning the entire group to their will. Though in this way the counsellors enlist the aid of the leaders in order to gain their immediate aims of order and discipline, what actually happens is that most of the pupils are neglected and persecuted by the elite, and do not even benefit from a sense of "belonging", characteristic of the street gang. Worse still, both leaders and led continue to live according to the values of delinquents, where the rule of the strong prevails. An action research project is needed to remedy this state of affairs.

Kibbutzim

41. MANOR, RAHEL. **Group Work with Kibbutz Educators** (Avodah kvutsatit im mehankhim b'kibbutzim). Ha-hinukh ha-meshutaf. 19th year, Vol. 1 — 2, (67 — 68), pp. 10 — 38.

Kibbutz society wishes to see its teachers also in the role of educators. It is for this reason that the teacher is given courses in education and psychology at the kibbutz seminar. However, mere cognitive learning of these disciplines does not constitute a barrier to the emergence of a feeling of alienation between teacher and pupils (and thereby by the teacher himself). This accounts for the fact that many teachers leave their profession after a year or two. To surmount these difficulties the author has, for the past six years, been holding training groups consisting of educators. The greater part of the article which is replete with citations from conversations, is devoted to a description of the work done in these groups. These groups usually open their discussion without preparing any specific topic.

One of the members of the group airs the problem with which he was confronted, and the discussion is held without being directed and without any attempt at generalizing the problem.

The quotations demonstrate that the group a) relieves its members of the emotional tensions generated by their work in the kibbutzim; b) fosters their ability to communicate: they learn how to listen, how to converse and how not to fear silence; c) aids them in strengthening their professional identity (the kibbutz educator is torn between the absence of a formal code regulating his work on the one hand, and the high level of performance expected of him both by the collective and by himself, on the other; d) provides the educators with an effective medium for developing spontaneity (by which the faculty of immediate reaction is meant); e) by its very activity, makes the members feel more open and sincere.

To ensure that the group will have a long-term influence, the following plan has now been introduced into the kibbutz seminar:

Four hours a week are devoted to these training groups throughout a one-year teacher's course after which the graduates meet once a fortnight.

42. APEL, D. **Methods of Instruction in Continuation Classes of the Kibbutz Movement** (Darkei ha-hora'a vekitot ha'hemshech b't'nua hakibutzit). Mibifneem, Vol. 30, Issue 4., pp. 362 — 380. December 1968.

Basing his opinion on a study of the educational literature of the kibbutz movement, the author claims that the kibbutz strives to maintain the following traits in its educational program: individualization of teaching; activation of the pupil; integration of instruction (i. e., against over-compartmentalization of the subjects taught at school); a dependence on the authority of the pupil collective. He asks whether this educational ideal is being achieved and says that he raised the question because in both, educators' conventions and the kibbutz press, the claim is heard that reality is far from the ideal. To examine the real situation a 52-item questionnaire was distributed among 18 tenth grades in several kibbutzim. The pupils and teachers were required to use these questionnaires to describe the frequency of various instructional and educational methods (such as "how many times a year does a teacher meet each pupil for a personal chat" or "how many times a year is the class divided into sub-groups during lessons?") The researchers could not be sure whether pupil responses would indeed reflect the real frequencies. Taking this reservation into consideration, they think that the above-mentioned ideal educational techniques are employed more often in history than in biology lessons. The patterns of instruction of biology teachers are more uniform, or conversely, the instructional approach of history teachers is more individualized. Despite a hypothesis to the contrary no significant differences were found between the kibbutzim of the three separate movements. As against this, however, differences showed between a small number of kibbutzim.

In order to understand what was happening in the "outstanding" schools, the researchers asked what criteria are distinguishable between desirable and undesirable methods of instruction. The active participation of educators in a discussion of these questions could serve as a partial contribution towards their solution.

43. CARMEL, SHOSHANA. **Shall We Adopt Matriculation Examinations for Our School Graduates?** (Bechinot bagrut l'bogrei mosad hinukhi — omnam?) Alon Hamosdot Hahinukhim, No. 65/66. December 1968. pp. 6 — 14.

The teacher public in the kibbutzim have, for some years now, been carrying on a discussion on the question whether matriculation examinations should be made an integral part of kibbutz schools. Those in favor argue 1) Our pupils lack a feed-back on their studying efforts and the exams could meet the need. 2) In the coming decade the kibbutz will need thousands of academically trained professionals and entry into academic institutions will depend upon performance at the exams. 3) Present practice in many kibbutzim is to permit those who complete their army service to prepare for external examinations. It is claimed that, on the one hand, this process puts heavy pressure on the individual to withdraw from social activities and, on the other hand, he is required to put in much more effort than he would have done had he had the chance to prepare for exams when younger. Those against the idea say that 1) These exams involve a policy of selection from the very start of secondary school education. In the cities there are dropouts after each of the 4 year stretches. As the kibbutz schools are structured on the principle of equality, they cannot adopt such a policy. 2) As the kibbutz cannot forego education oriented to work and to the collective, it cannot afford to devote the same amount of time to theoretical studies as do urban schools and therefore it could not perform as well even if it chose to be selective. 3) If the kibbutz will decide in favor of matriculation exams, it will weaken the public struggle being waged against them in the country at large. It is recognized that there is need for a continuous campaign to inform educators in general and those in the kibbutz in particular on the aims and principles of kibbutz education. It is also felt that there should be no let-up in the efforts to improve the quality of instructional methods in the kibbutzim.

44. OPAZ, AVIVA. **Children Face to Face with Death** (Yeladim mul ha'maveth). Shdemot, Issue 32, Winter 1969. pp. 51 — 54.

A group of children from a kibbutz came face to face with tragedy. One fo their members, a 12-year old boy was killed by a stray bullet in a summer camp and the drama was witnessed by the entire group. The behavior of the children towards the incident and the educational treatment of their reactions are summarized in this essay by the group's class tutor.

The tragedy occurred on the last day of the summer camp. The children were told that the boy was badly wounded and when they returned to the kibbutz, in the evening, they slept in the homes of their parents instead of — as is the accepted practice — in their own children's house. Some of them took a sleeping pill on that and

the following nights. Next morning, the tutor broke the truth to each child on a different occasion. Some already knew, others were startled. The children prepared the funeral wreath with much enthusiasm and this helped dispel some of their tension. The children displayed self-restraint up to the moment when the grave was covered up, but with the laying of the wreath they burst into tears and ran away. In the days that followed the teacher planned to encourage a free airing of views on the subject rather than skirt it. The boy was called by name, the group visited his parents and told them about their son's behavior in the summer camp (stories of his pranks brought forth much laughter). At the end of the first month of mourning, a memorial album — "The most beautiful album" — was zealously prepared by the group. The album revealed that it was those generally outstanding in composition who found it difficult to express themselves, whereas the normally weaker writers expressed themselves clearly and with ease. Some children became more reticent than others and refused to take tranquillizing pills. However, these pupils were a source of worry to their tutor who thought they would break down. It turned out in time (the tragedy itself occurred in the summer of 1967) that it was these quiet and obstinate individuals who were to endure the experience with the greatest fortitude.
The entire incident served the pupils, each according to his capabilities, as a source of insight into problems of biology, philosophy and theology. Many of them fell to believing in the reincarnation of the soul and a resurrection of the dead.
With the start of the school year that followed upon the incident, the teacher decided to divert the energies of the children to new topics (despite the persistence of the old). The children appeared more rational and more open to spiritual content. The teacher tried to keep them constantly busy, otherwise they tended to be highly aggressive: they played with knives and with fire, fights ensued and the boys hit the girls.

School-Home Relations

45. AVIHA'IL, ELIYAHU. **The Conflict between Secular Home and Religious School** (Hakonflikt sheben ha-bayit ha-hiloni v'bet ha-sefer ha-dati). B'sde Hemed, 12th year, Vol. 4, December-January 1968-69.

Various motives account for the fact that some secular parents send their children to religious schools. Such parents may be influenced by religious relatives, by memories of their own youth, by the impression that religious education is preferable, by the proximity of their homes to the school, by their children's friendships or by the "traditional" lives they themselves lead, i. e., a keeping of selected religious precepts. In every such case the child is likely to develop an inner conflict arising from the contradiction between the demands made of him by the religious school on the one hand, and the nonreligious life of the home. School principals should bring this problem to the attention of parents when they enroll their children. If parents persist in their wish, it well devolve on the teacher to strive for a harmonious education based on the biblical verse (Leviticus 19:3) "You shall fear every man his mother and his father." The teacher will clearly demonstrate to the child that he respects his parents in spite of differences in outlook. This will encourage the home to develop a corresponding attitude. Further the teacher must adhere to the principle of calm explanation and intimate conversation, and avoid (more than ever) ordering about and punishing the child in matters connected with religious behavior.

46. SHTAL, ABRAHAM. **The Modern School as Perceived by the Traditional Parent from the Oriental Communities** (Bet hasefer hamoderni b'enei ha-horeh hamsortee ben edot hamizrah). B'sdeh Hemed, 12th year, January-February 1969. pp. 265 — 269.

Teachers in modern schools must become aware of the fact that relations between themselves and parents from oriental communities involve these, among other problems: 1) As opposed to traditional education, the father does not always understand all the contents of learning and is not always capable of checking up his child's accomplishments. 2) The father is shocked by the light regard in which drill is held (of passages from the Prayer Book and the Bible) and by the avoidance of inflicting physical punishment. 3) The teacher is unacquainted with the child's home experiences and is therefore unable to make use of them as a point of departure for class discussion and, in fact, often tends to belittle it in ways that hurt. 4) The parents do not understand the country's practice wherein children are promoted automatically from one grade to another; in the traditional system of their countries of origin the child was promoted from one level to another by virtue of his personal achievements and progress, and not on the basis of the calendar. Teacher awareness of these problems is a first stage towards a solution.

Vocational Education

47. LIMOR, YEHIEL. **The Ministries of Labor and of Education Sign an Agreement Delimiting Responsibility and Action in the Sphere of Vocational Education** (Misradei ha-avodah ve-hahinukh hatmu al heskem: hugderu t'humei ha-aharayut ve-hape'ula ba-hinukh ha-miktso'i). Ma'ariv, January 22, 1969. p. 19.

Nine years ago the care and responsibility of the country's post-primary school were transferred from the Ministry of Labor to

the Ministry of Education. Since then, duplications and a lack of coordination have developed between the two authorities and the signed agreement was intended to remedy these defects.
According to the agreement, the Ministry of Labor will continue to be concerned with the following: apprentices who have the legal right to one day's studies every week; half yearly courses intended to advance apprentices; schools providing industrial training; vocational training for the rehabilitation of physically handicapped youth; completion courses in vocational education for adults. Further, the Ministry of Labor will assist vocational schools in organizing periodical employment in various industrial enterprises in accord with their curricula.
The Ministry of Education, in addition to piloting vocational schools, will also supervise activities of the framework, known as "guided apprenticeship," which includes courses lasting a year or longer. The Ministry of Education will also be exclusively concerned with youth centers of development towns (see Vol. 3, No. 3, 1968 in this series, Section on Youth Aliya, item No. 62). As of now, these centers are being administered by both the Ministries of Labor and Education in cooperation with the Departments for Absorption and Youth Aliya of the Jewish Agency.
Other spheres to be coordinated by the two ministries will be: a) the industrial schools of the Ministry of Labor, which will be included in the plan of the Ministry of Education, to expand the network of compulsory and free education; b) the definition of the aims of vocational education and the drafting of the various curricula; c) completion courses for teachers and counsellors; d) the fixing of the professional rights of graduates of the various frameworks.

ADMINISTRATION OF EDUCATIONAL SYSTEM

Legislative Concerns

48. **The Ministry of Education and Culture** (Misrad Hahinukh Ve'hatarbut) In: Budget Proposal for 1969-70. Submitted to the Knesset by the Finance Minister, Jerusalem, December 1968. pp. 177—214.

> This budget proposal amounts to IL 450 million compared with IL 351 million proposed for 1968-69. (In 1967-68 over IL 351 million were spent.) Most of the proposed budget (some IL 409 million) is earmarked for expenditures in the educational network, the remainder for the Head Office, for Culture, Art and for Population Education. Among the items embraced by the "educational network" are: primary education (some IL 277 million), nutrition (about IL 11 million), post-primary education (some IL 58 million), extra-curricular education (some IL 6 million), Youth Corps (pre-military education (some IL 3 million), Training and Completion courses for teachers (some IL 19 million) and Higher Learning (some IL 2 million).*

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* See details in item 50 (in special section)

49. **The Absorption of Seminar Graduates in Educational Institutions** (Question and Answer)
Divrei Knesset, Sessions No. 340— 342 of the 6th Knesset, 4th session. Booklet 6, p. 449.

> Three questions raised in the Knesset asked how it was possible that some years ago the Ministry of Education had carried out a publicity campaign aimed at recruiting pupils to teachers seminars and today there is no work for all the graduates and, in fact, many teachers are unemployed. In reply it was stated that of those who graduated in recent years, some 1,150 certified jobseekers have remained without work. These are unwilling to go out to distant regions. As a result many uncertified teachers are continuing to work in those regions this year as well, but even so this does not answer all the needs. The difficulties in an accurate prediction of the manpower needs in the teaching profession has been caused by unexpected changes in immigration, in manpower turnover and the like. In recognition of present circumstances, the number of first-year pupils in seminars has been reduced and some 300 new classrooms to relieve congestion have been added to the educational network. Also, this year the employment of those teachers whose work was found pedagogically unsuitable was terminated. Not a single permanent and qualified teacher has been discharged or is in want of work.

50. **Data on Teachers Employed in Primary Educational Institutions** (Question and Answer in the Knesset) (Netunim al morim hamuasakim b'mosdot hahinukh hayesodi'im (She'ilta ve't'shuva)). In: Divrei Knesset, Sessions No. 340—342 of the 6th Knesset, 4th session. Booklet 6. p. 450.

> In answer to a question in the Knesset it was stated that some 21,000 teachers are employed in Hebrew primary schools in the current year. At the start of the year (before the tabulation of results of the certification examinations for uncertified teachers held at the end of the summer) there were 2,966 uncertified teachers employed by the country's schools. (A decrease of 16% compared with the previous year.) In the past two years some 2,054 graduates from teacher training colleges have found work. An estimate puts the number of last year's graduates still seeking work as some 500. This year 179 female soldier teachers are employed in work for which no civilians are available.

51. **Maintenance Costs of Comprehensive Schools in Small Communities Are Too High** (Hotsaot hahahzaka shel makifim be-yishuvim ketanim g'vohot l'madai) Hed Hahinukh, Vol. 47, No. 16, January 2, 1969. p. 4.

> A member of the Knesset proposed discussing the high costs of the new schools which are being put up within the framework of the reform. Though these schools contain fewer pupils than their counterparts in large cities, they are required to maintain the

same variety of trends as found in the big centers. Further, the average individual income in these small communities is generally lower. The Knesset member is of the opinion that the government must increase its share in the upkeep of these schools. The Deputy Minister of Education has agreed to pass on the question to the Knesset Education Committee but has pointed out that the Ministries of the Interior and of Education intend to cover the cost difference between the large and small cities. Despite this, the government thinks that the local authorities should not be exempt from sharing some of the financial burden.

52. BURG, YOSEF. **The Welfare Law (Treatment of the Retarded)** (Hok ha-sa'ad (Tipul b'mefagrim)) — 1968. Sa'ad, 13th year, January 1969. pp. 45—49.

This is a speech made by the Minister of Welfare in the Knesset with the tabling of the proposed law dealing with the treatment of retarded children. (The proposal and explanatory notes are included in the same booklet on pages 22—26.) This law intends to establish the rights of the retarded to the aid of government and municipal institutions. Today, the Ministry treats and cares for 5,250 such persons (a 3-fold increase in 7 years). The Minister sees 4 principles underlaying the proposed law: 1) It is the duty of public institutions to care for the retarded. 2) A preliminary definition of the concept "the retarded person," based on a report submitted to the American president in 1963. 3) It is the duty of every professional (doctor, social worker, nurse, teacher) to report the existence of a retarded child. Such notification will permit the earliest possible treatment of the retarded individual. Parents, it was decided, would not have to notify anyone as they lack the professional knwoledge and also to spare them further anguish. On the other hand, a prolonged debate was held to determine whether the imposition of this duty on a doctor is not an infringement of professional ethics. A study of the question found that a precedent already existed in Denmark and Sweden. 4) Decisions on ways of treatment will be made by an inter-disciplinary committee. If the retarded or his parents disagree, an appeal may be submitted to a legal authority. Decisions are to be reviewed once every 3 years. Treatment will devolve on the local authority but the government will contribute its part within the framework of the Free Compulsary Education Law.

School Buildings

53. TVAI. **Quarterly for Architecture, Town-Planning, Industrial Design and the Plastic Arts**
Vol. 2, No. 1, (No. 5) Autumn 1968. pp. 2—46.

The editorial states that the booklet is dedicated chiefly to the new post-primary schools which are being erected all over the country. The schools built during the great immigration waves of the early fifties were put up hurridly and were marked by stereotyped planning. Today the recognition is growing that every institution should possess a specific identity, and that a well-planned structure must first overcome many construction problems such as acoustics, insulation, lighting and the like. The first article describes three characteristics of contemporary comprehensive schools: size, variety and flexibility. Schools are not only to provide their pupils and the community with learning but also to serve as a center for diverse social activities. The second article elaborates on three aspects of the influence of the school's physical structure on school life: 1) functional, 2) the well-being of the users, and 3) aesthetic. Following these introductions are eight discussions of schools located in various parts of the country. These discussions, part of which had been written by a number of persons, are presented together with many photographs and diagrams, as well as with an analysis by the architects who planned the schools' construction.

TEACHING OF VARIOUS SUBJECTS

Civics

54. **Lessons in Civics for State Schools** (Experimental edition) (Shiurim b'ezrahut l'bet hasefer hamamlakhti). Ministry of Education and Culture, Curriculum Division. Jerusalem 1969.
Booklet 1 — For the teacher — 23 pages; booklet 2 — For the pupil — 25 pages.

These two booklets are the second in a series of model lessons in civics. The topics dealt with by the series are: a) The duties of a citizen: a discussion of an unfinished story; b) Political parties: an analysis of their platforms; c) Elections; d) Election campaigns — a critical analysis of political proclamations and addresses; e) The diary of a member of Parliament; f) The formation of cabinets. Each of the various topics is presented in a number of instructional methods to allow the teacher to select that which is most consonant with his personality and the needs of his class. The topics are not exhaustively treated; only one or two of their central ideas are focussed upon. These ideas are spelt out at the beginning of every chapter in the booklet "For the teacher" so that the organization of the proposed material may be more readily understood.
The Curriculum Department, the unit which had published the booklets is now designing a test on these lessons to provide for their improvement. The unit is also interested in finding out whether the proposed materials will achieve their purpose, whether they are understood and found interesting by the pupils, whether the time-period earmarked for them is realistic and finally, whether the guide for teachers is effective. The unit has

asked the teachers to pass on to it the plans of lessons given to their classes.

Handicrafts

55. **Supervision of the Teaching of Handicrafts** (Guidance Material) (Hapikuah al hora'at hamlakhah). Ministry of Education and Culture. The Pedagogic Secretariat for Elementary Education and Teacher Training. Jerusalem. 1968. 5 mimeographed booklets.

The booklets were sent to the schools in a cumulative file as the Ministry of Education intends sending further material to teachers of handicrafts. The first five booklets deal, respectively, with the following: 1) the aims of instruction in handicraft classes; the values of an artistic education; 2) the application of instructional aims such as working with clay, and the imparting of basic skills such as measurement and planing; 3) the arrangement of lessons for making dolls and wooden forks; 4) teacher's forum (a handicrafts teacher tells of his work in a suburban school and of the feelings aroused in him by his contribution to strengthen the confidence of pupils from low social backgrounds); 5) a bibliographical list.
The following is a review of one of the articles in the file.
Values in Artistic Education, by Naomi Ga'ash.
The increasing domination of modern life by mechanization and standardization draws our attention to the need for fostering the unfettered expression of the individual. This should be done both by encouraging hobbies and by developing in each child the feeling that every article of use should be tastefully designed and every part of human behavior should have a certain degree of refinement. The latter is of special importance for Israel in view of the twin facts that she is a meeting point of so many diverse cultures and that the pioneer civilization which was in the process of formation in her prestate years, tended to scorn the aesthetic forms of life. Two trends mark the art of article decoration in Israel: 1) a kind of simplicity wherein attempts are made either to make use of the intrinsic beauty of the materials or to simulate the forms present in nature; 2) a propensity towards over-decoration often serving to cover up material and spiritual poverty. Both trends are illustrated by an analysis of photographs of certain ornamental objects. The question of how the teacher can educate for the aesthetic value of selecting simplicity, is then discussed.

Mathematics

56. **The Teaching of Mathematics in Elementary Schools** (Hora'at hamatematika b'vatei sefer yesodi'im) Ministry of Education and Culture Jerusalem 1969. No. 118, p. 8.

The Ministry of Education views with favor the introduction of new methods of instruction in mathematics. However, school principals are asked to ensure continuity of these methods by seeing to it that, before their introduction, they have on their staff at least two teacher-specialists. The new methods will be introduced, as in the past, subject to the approval of the school's pedagogical council.

Nature

57. **Protecting Wild Flowers** (Pirkei bar muganim) Ministry of Education and Culture. Director General Circular, 29/5. January 1969. pp. 6 — 7, Section 76.

For a number of years now schools have been given informative lectures on the need to protect wild flowers. Those lectures are already proving their worth in that many children are no longer picking wild flowers. The Nature Preservation Authority has asked teachers to hold special sessions with their pupils to discuss the narcissus: it takes as much as five years till the plant shows its first flower. The unrestrained picking of this flower has denuded what was once a thriving and highly widespread flower plant.

Reading

58. REGEV, MENAHEM. **Literature for Children. How to Foster the Desire to Read It.** (Sifrut yeladim v'ketzad l'tapeah et hakriah bah). Ministry fo Education and Culture — Henriette Szold Institute. Jerusalem, June 1968. 96 pages.

This booklet aims to aid the teacher and counsellor in encouraging his pupils to read. The earlier chapters deal with the scope of children's literature, with the various trends that mark it and with the psychological and sociological factors involved in reading. Nine proposals for conversations with children illustrate the ideas which, together with the tutor's guidance, will promote the will to read. The concluding chapters offer suggestions in connection with library activities, a list of books worth reading, and a selected bibliography for the teacher.

59, **The Book Corner** (Pinat Hasefer). Ministry of Education and Culture. The Pedagogic Secretariat for Primary Education and for the Training of Teachers. The Committee for Reading-Books. The "Yahdav" Publishing House, Tel Aviv, 1960,

In 1962 the Ministry of Education began sending illustrated placards to schools. These placards, termed "The Book Corner," aimed at attracting children's attention to new and old books worth reading. This is one of a number of tools employed to foster independent reading in children. Ever since, 9 placards a year were sent to the schools. Of these, 3 were for grades three and four, 3 for grade five, and 3 for grade six and seven. Each placard exhibits photographs of 6 covers of children's books together with illustrations and a slogan. These placards come in a form of a hard-cover file so that each of them may be detached with no difficulty. The last pages in this file are microfilms of 40 placards. (These 54 are part of the total number issued between 1962 and 1968.) The collection was made 1) to permit teachers and librarians to change placards more frequently, 2) to encourage the preparation of similar work by the school itself. The more important 43 pages of the collection provide descriptions of some 278 children's books. These "reviews" are written for children and are presented to the teachers as an additional instrument to make reading more attractive to children. School teachers and pupils are also encouraged to add to these reviews by writing their own.

I. THE DEVELOPING DIALECTIC

A. Thesis — Antithesis

60. AHARONOVICH, YOSEF. **To the Congress (Part 2): "The Spiritual and the Material in Zionism."** (El hakongress (Bet): "Haruah v'hahomer batziyonut.") Hapoel Hatzair. July 3, 1913 (6th year), Issue 38 - 39. pp. 3 — 6.

This article was written for the attention of the 11th Zionist Congress. The author calls upon the representatives from Palestine to oppose the resolution urging the Congress to decide on the establishment of a Hebrew University in Jerusalem. As backdrop to his argument he invokes the history of the Jews in recent decades: the fall of the walls surrounding the European Jewish ghetto to the telling impact of European culture which has called into question the existence of the Jewish people. The initial reaction of part of Jewry was a desire to be assimilated in the surrounding culture. This aim was confronted by barriers erected by the outgroup (not all the nations accepted this trend willingly) and by the opposition of the ingroup (as the trend implied self-degradation). This gave rise to the national movement or Zionism. Within it, two approaches developed: a) "The land of Israel is, first and foremost, needed by those whom Europe has cast off; b) The land of Israel is needed above all for those who care about the existence of the nation." The group subscribing to the latter view to which the author himself belongs believes that, even were the European nations to accept the Jews willingly and fraternally, the Jews must concentrate in Israel as it is not possible to maintain a normal life as a minority in the Diaspora. However, even this group is split into factions: Spiritual Zionism which wishes to see in the Land of Israel not a "secure shelter for the people of Israel" (as was proclaimed in the first Zionist congress) but a haven for its spirit as, it is argued, the country is incapable of solving the personal problems of all Jews. The father of spiritual Zionism, Ahad Ha'am, is then cited as follows: "The establishment of a single large university disseminating wisdom or art, the founding of a single academy of language and literature — this is a great national project which will bring us closer to our objective than will a hundred agricultural settlements." This point is not shared by the author in his capacity as a member of the Workers Federation. In the same article (see "Complete works of Ahad Ha'am" published by Dvir, Tel Aviv and the Hebrew Publishing House, Jerusalem 1947, p. 181), Ahad Ha'am admits that the spiritual development of every nation is preceded by the establishment of its material and political base. Therefore, in spite of the fact "that our people's history has not taken a normal course," Ahad Ha'am's suggestion to begin with the cultural before the material is secured, is not realistic.

The author and his group believe that the people of Israel in the new homeland cannot skip the basic "material" stages of their development. Nobody questions the right to an existence of nations that do not produce literary works of their own but, on the other hand, live a normal life in their own country. However, despite the many books written by Jews, they are denied a national identity. As the movement for national resurrection is a revolt against the kind of life lived in the Diaspora, (where spirit is regarded as superior to matter), a single colony of farmers is worth more to the author than a hundred academies. The problem of the colonies lies in the fact that their settlers were not born into farming and are therefore more easily prone to leave what for them is a difficult vocation. Setting up secondary schools and higher institutions of learning will only aggravate the flight from agriculture and will cause the Jews in Palestine to revert to their previous situations — a people of professionals and merchants with no farmers or artisans.

61. RABINOVICH, YAAKOV. **Impressions** (Rshimot). Hapoel hatzair. August 1, 1913 (6th year), Issue 41. pp. 7—9.

The author argues with those who oppose the establishment by Jews of secondary schools and higher educational institutions in Palestine.* Their opposition is based on the assumption that "without land and Jewish labor it will be impossible for a Jewish community in Palestine to exist." Though he agrees to this, the author considers the creation of secondary and higher education to be of political value. The reasons for this are: The spread of Hebrew is one of the preconditions for the recognition by the world's nations of the rights of Jews to a homeland. At present, Hebrew is spoken only by schoolchildren. The recently established secondary schools have expanded the circle of Hebrew speakers and the higher institutions will widen it even more. The existence or abolishment of secondary and higher networks of education has become the subject of national struggles in this generation. Examples: the Russian government is opposed to all efforts to set up Ukrainian-speaking secondary schools and higher institutions. The Slovenes had to make very strenuous efforts before they succeeded in obtaining the agreement of the Austro-Hungarian empire to the establishment of Slovene Gymnasiums; the Italians and the Ruthenians are now pressuring the Austro-Hungarian government to allow them to set up a Ruthenian-speaking instituion of higher learning.

The opposition asks: As we do not constitute a majority in the country, how will we have the strength to protect the existence of these institutions; where will we get the funds to maintain them? To this the author replies that "moral power based on actual fact is no small matter." Already in his opening remarks, he makes it clear that he does not mean that a Jewish university should prepare Jewish and non-Jewish high officials for the Jewish government. Such a policy is fitting for a power wishing to control its colonies but not for Jews coming as settlers rather than as rulers. Further, we cannot be sure that these graduates, even if they are Jews, will prove loyal to the Jewish cause. The possibility exists that, Jewish or otherwise, these officials will become hostile to the Jewish cause despite their having graduated from a Jewish institution. Talk is ripe of the intention of the French government to set up a French university in Jerusalem. In these circumstances, writes the author, one should unequivocally support the setting up of a Jewish university.

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* See previous item.

B. Synthesis

62. WEIZMANN, HAIM. **A Hebrew University in Jerusalem** (Al universita ivrit b'yrushalayim). A lecture presented at the 11th Zionist Congress in Vienna. Ha-olam. 1913 (7th year), No. 35 (341). pp. 13 — 16.

The lecture summarizes the work of the Preparatory Committee appointed to draft a proposal on the issue. The first general resolution, requiring the Congress to interest itself in the matter, was accepted by the 5th Zionist Congress in 1901. As other public affairs have occupied the Zionist movement nothing further has been done since then. The committe's deliberations followed two courses: 1) The need for a Hebrew University in the country. This need exists for two reasons: a) the work of the Jewish spirit will be preserved and Jewish creativity will be developed within a spiritual center; b) Jewish teachers and students will be able to study and teach without the restrictions which various countries are trying to impose upon them. Some time ago we were shocked at the Kishinev progroms in which 80 Jews were killed, but now the papers report that 80 young Jews have converted to Christianity so as to gain admittance to the University of Kiev. It is for them and their like that we need a Jewish university. This institution will open its doors to all the citizens of the Turkish empire of which Palestine is a part and we may hope that it will lead to good neighborly relations between us and the Arabs and Turks. All the institution's graduates, no matter to what people they belong, will find much to do over the entire Empire.
2) The requirements for establishing the University.
The Committee believes that our foremost task is to find reputable teachers and, if sufficient means are not available, it is better to postpone the erection of buildings and the purchase of equipment. A detailed survey of a number of universities (Beirut, Brussels) shows that no institution was put up overnight. They all begin modestly and become larger in time. We, too, must follow this course. The bacteriological and pathological institutions in Jerusalem may serve as a nucleus for a medical school whose buildings, together with a hospital and library, will cost an

estimated 1.5 million francs (an annual budget of 240,000 francs). A detailed plan has been prepared by the Committee. A sample budget proposal was drafted for the Faculty of Law — Politics (150,000 francs for structures and library, 75,000 francs for its annual budget). It is not intended to set up all the departments simultaneously but rather according to the means at our disposal, at the same time allowing for the consolidation of existing institutions, such as the agricultural experimental station. Considerable efforts should be invested in modernizing the already present National Library in Jerusalem. We think this is a necessary condition even if we must be satisfied with a modest start. The Congress must also decide in principle what language of instruction is to be employed: Hebrew or a foreign language. Despite anticipated difficulties in Natural Sciences and in Mathematics, the Committee thinks that Hebrew should be adopted and we have reason to hope that lecturers will find the terms they need in the course of their work. A good example of this prospect is the attempt by German scholars to set up a Chinese-speaking university in China. This is undoubtedly a far more difficult task than the introduction of Hebrew as the language of instruction at the University.

63. M.K. **The Eleventh Zionist Congress, Debates on the Question of Culture** (Havikuhim b'she'elat hakultura). Haolam, 7th year, 1913, No. 36 (342), pp. 7 — 9.

The lecture of Prof. Weizmann (see previous item) was followed by a debate. Of the arguments in favor we shall mention the following: 1) Previously we used to scatter some earth from the Holy Land on the graves of every Jew in the Diaspora, now we shall introduce a new custom: every young Jew setting out on his career will imbibe some of its spirit. 2) The teachers in Palestine support the idea as they do not wish to see their work being wasted. Their graduates study at universities abroad after having had a Hebrew education in Palestine. 3) The medical school is an indispensable necessity for the Jewish settlements because of the medical situation there (illnesses, neglect, a shortage of Jewish medical staff) and also because of the inaccessibility of European medical schools to Jews. Distinguished Jewish scientists have expressed their readiness to help in this matter: Lombroso, Schiff, Wassermann, Wiedel and others. 4) Like the first Hebrew Gymnasiums, the University will become a center attracting many Jewish families to teach, study and work in the country. 5) Those who think that the University is a spiritual matter alone which lacks influence on material life are mistaken. It is well known that Italy, for instance, spends a fortune on composing text-books in Ethiopian, so as to gain influence in that country. Doubts on the question were voiced by the Congress' religious members who fear that a nonreligious atmosphere will prevail at the University. They recommended focussing on a few subjects such as medicine and stressed that controversial subjects such as Judaica should not be included.

The resolution accepted by most of the delegates required the executive committee to appoint a preparatory committee to establish a Hebrew University in Jerusalem.

64. **A Report on the Preparations for the University in Jerusalem** (To be submitted to the annual conference of the Zionist Organization). 15 pages in English, 12 pages in Hebrew. June 29, 1920.

The Executive Council of the Zionist Organization decided in March 1920 that the Hebrew University should be launched as soon as conditions permit. It was assumed that, if the University was to excel in its performance with a limited budget, the thing to do was to build a number of institutes aimed at reserach rather than at instruction. The preparations are described under the following topics: 1) participation of scholars in committees to advise on planning the University; 2) construction; 3) library; 4) teachers and equipment; 5) finance; 6) date of inauguration;* 7) future expansion plans.
In a supplement to the report, mention was also made of preparations towards opening the Haifa Technion. This institution had been provided with plans (and with a building) even prior to World War I, but at the time of this writing, the premises are used by the British army as a hospital. Much of the purchased equipment got lost in the war and the prepared curricula are being reexamined. Great difficulties are met with in recruiting teachers who are not only specialists but also skilled in Hebrew. A budget of 800 pound sterling has been earmarked for compiling a tentative edition of a technical Hebrew dictionary.

65. FODOR, A. **Why Do We Need a University?** (Lama lanu universita?) Hapoel Hatsair, 17th year, 1923. No. 9-10, pp. 6—7, and No. 11, p. 6.

With the approach of the University's opening day many voices expressing mixed feelings on the matter are still heard in the Labor camp. The author tries to reassure them by arguing that antisemitic rectors and students in Europe are introducing a "numerus clausus." Though it is true that the Zionist labor movement aspires to seeing Jewish youth shift from over-intellectualism to a life of manual labor, yet it certainly does not wish the antisemites to be partners or factors in this transition. In any case, the University should, he thinks, take some 25 years to develop fully. Its chief function at present will be the extension of agricultural knowledge. The fact is that the country's farmers are applying to universities abroad to solve their professional problems. Agricultural knowledge could be broadened in the country if farmers took completion courses at the University and if scientists visited the villages. Further, industrial development in Palestine, still in its infancy, cannot be envisaged without the assistance of science. In view of the afore-said, it is obvious why the idea of opening only the faculties of Natural Sciences and of Agriculture is being voiced . Even these faculties are not going to function for the purpose of adorning their students with diplomas. Some public figures are indeed calling for a university to serve political purposes. To this, the author says that the work of a scientific institute should not be involved in political considerations if the university is left to develop naturally, it will in time serve as an instrument of the country's political will. However, if its development will be spurious and its authorities issue diplomas lacking appropriate scientific quality, we shall merely establish a bad reputation in the international academic world and destroy, at the very outset, the edifice we are toiling to build.

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* It was originally intended to open the University in the spring or autumn of 1922, but this was deferred to 1925.

66. EINSTEIN, ALBERT. **The Kind of University We Need** (Hauniversita hamevukasha). Ha'olam, 13th year, 1925, No. 14—15, p. 262.

It is natural for scientific institutes to serve the cause of unity between peoples. We regret to say that this is not the case. Those who chiefly suffer from the lack of tolerance found at European universities are the Jews. The author hopes that the newly opened Hebrew University will be free of such defects. The Jews need nationhood to help them to overcome their conflicts. Let us hope that this nationhood will become something to be taken for granted. The writer thinks that the decision calling for a gradual development of the University is correct and he is certain that rapid progress will be made. He sees the University's special obligation in the creation of ties with the working public of the country. We want to create a people not of city-dwellers but of workers and particularly of farmers. And we desire to see that these workers have access to culture. The University will have to evolve something completely new.

II. THE REALITY

67. LOPBAN, Y. **On the University's Opening** (L'ptihat Hauniversita) (Editorial). Hapoel Hatsair. 18th year, 1925, No. 25, pp. 3—4.

The Hebrew University will open a day after the publication of this issue. The debates are over; the University is a reality. Let us remember one thing: the start of this institution involves responsibilities towards the international academic community, towards the spiritually rich heritage of Jewish history. We may indulge in economic failures but we cannot grant ourselves such luxury in spiritual ventures.

68. YELLIN, DAVID. **Our University and Our Language** (Mikhlalatenu u'l'shonenu). Ha'olam, 13th year, 1925, No. 14-15, p. 265.

> With the opening of the Hebrew University (with the publication of this issue) the question arises "How will Hebrew on a level required by the University be developed?" The problem should not be left to solve itself. For 30 years now, a Hebrew Language Committee, attempting to fix modern terminology for the various theoretical and practical disciplines has been operating in Jerusalem. The terms are being taken from ancient Hebrew literature and from Arabic, which is Hebrew's sister tongue. Despite a limited budget, part of this terminology is being disseminated among the public and professionals. Its members are doing their work on a voluntary basis and in their spare time. One of its accomplishments is a dictionary of terms for government offices ordered by the British government of Palestine. Now that the University has been set up, the activities of this committee should be incorporated into its framework and its members should be allowed to pursue their work on a full-time basis.

III. INSTITUTIONS AND CENTERS

A. The Pre-State Period

1. Hebrew University — Jerusalem

69. MAGNES, Y. L. **A Decade of the Hebrew University** (Asor l'universita haivrit). Hapoel Hatsair, 28th year, Vol. 6, No. 25, pp. 5—7. 1935.

> The Chancellor of the University surveys the history and the idea of the institution. Rousseau, he says, was the first to conceive the idea. In "Emile" he wrote that he believes "that the day will come and the Jews will have a country and universities of their own and only then shall we learn what the Jews have to say to the world." The second person to envision the idea was Prof. Herman Shapira who wrote in 1882 of the need to set up a Jewish university in Jerusalem using a European language of instruction. Prof. Shapira could not have foreseen that at the very outset the university's language would be Hebrew. Lord Balfour who inaugurated the University on April 1, 1925, thought that it represented an opportunity for the genius of the Jews who, for the first time in their 2,000 years of dispersal, are able to pool their energies in the land of their forefathers. The University's cornerstone was

laid by Haim Weizmann in 1918 at a time when the cannons of Worl War I were still roaring death and destruction. At first, there was only the Institute of Jewish Studies comprising Talmud, Archeological Research of Palestine and Research of Bible Translations. Now, at the end of its first decade, this same institute consists of 12 disciplines. Also functioning are an institute of Oriental Studies and a Science Faculty embracing six departments. In this decade Hitler has risen to power and his regime has thrown out all Jewish scholars and students from Germany's academic life. These will find a haven for their pursuits at the Hebrew University.

70. **A New System of Learning at the Faculty of Humanities** (Shitat limudim hadasha b'fakulta l'mada'ei haruah). Yediot Hauniversita Haivrit B'Yrushalayim, Vol. 1, No. 1, November 1949. p. 12

Until 1949 fifty students could get an M.A. degree after 4 years of study (and afterwards a Ph.D.). This year the B.A. degree has been introduced. According to this system the first 3 years will be devoted to the B.A. degree and the following 2 years to the M.A. degree. This arrangement is aimed at making a basic university education accessible to a large circle of young people, and to foster a smaller group of students deserving to go on with high-level research. Studies for the B.A. involve 1) basic studies and 2) subject studies. The former includes 4 courses, 2 in Judaism, 2 in general fields, a course in Hebrew expression and a University-level foreign language course. There appears to be no possibility of introducing, at this stage, a similar distribution in natural sciences, medicine and agriculture.

71. DOSTROVSKY, A. **The University and Hadassah Medical School** (Bet hasefer l'refua shel hauniversita vehadassah) Yediot Hauniversita Haivrit B'yrushalayim, Vol. 1, No. 3, December 1950. pp. 6—8.

This article summarizes the first year of the school's existence in emergency conditions. Originally it had been planned to open the school with preparatory courses, but the War of Independence in the winter of 1948 brought about a change: many medical students studying abroad returned to take part in the war. For these, a first class of 24 pupils was formed in the winter of 1949 to pursue eight-semester studies; a second class of 50 pupils was formed in May 1949 for sixth-semester studies and in April 1950, another similar such group was put together. In addition a one-time year-long program was drawn up for some 70 Jewish students who were compelled to leave their country of origin before completion of their studies.
All these courses suffered from the fact that they were held in temporary quarters (not built for medical instruction). The entire staff of the University hospital were forced to leave its modern premises on Mt. Scopus and work in a number of antiquated

structures in the center of the city. In spite of these difficult conditions, the system of clinical instruction — according to which small student groups gather around the patient's bed — was fully maintained.

72. **The Jerusalem Certificate (Regulations and Questionnaires)** The Hebrew University of Jerusalem. Board for Hebrew Examinations Overseas in Conjunction with the World Zionist Organization, Department of Education and Culture for the Diaspora. Jerusalem 1955. 42 pp. (2 in English).

This Board sets an annual examination, testing the ability 1) to read some of the Hebrew classics, 2) to understand a Hebrew book of moderate difficulty and 3) to write a short composition. The examination is open to any person, Jew or non-Jew, living outside Israel, who has reached his 17th birthday. Those awarded the certificate are exempt from the special language examination set by the Hebrew University. Every prospective examinee is sent a list of the books he is required to study together with the exam questionnaires of the 1949—54 period.

73. URBACH, EPHRAIM. **The Teaching of Jewish Studies at the Hebrew University** (Horaat mada'ei hayahadut b'universita haivrit). From: Magnes Press, Hebrew University, Jerusalem, 1962. pp. 14—21.

Jewish studies have been studied and taught in Jerusalem for the last 36 years. The first striking feature worth noting is the great interest in these studies, displayed by a large circle of the public. Books written essentially for professionals are in demand by a much wider public, apparently because of a strong thirst for such knowledge. The second point worthy of note is the tolerance common to both secular and religious scholars in the field. Though the works put out by the religious sector are the principal source of research literature, a tradition of mutual cooperation has evolved. A third remarkable feature is that, despite the fact that these studies are part of the Humanities, most of their aspects constitute independent branches: Jewish history, Jewish philosophy, Hebrew literature. The author attributes an important share of the outstanding accomplishments of these disciplines to this division. He believes that the possibility of focussing efforts on each of them separately have given good results. Conversely, branches that were not treated as a separate entity have lagged behind in their development. When, for instance, Hebrew Law was a part of the Department of Jewish Studies, it yielded a better harvest than it is doing now as part of the Department of Law. Or, Archeology of Palestine suffers because it is not studied as it should be, that is, separately from General Archeology. Many Judaica teachers lecture on parallel disciplines, thereby maintaining the links between them. The author recommends allowing students to take similar such combinations of disciplines (such as General and Jewish History). A special section of the essay deals with the instruction of Hebrew Literature. There were times when this study was concerned only with modern literature (last 100 years) and instruction was planned along bibliographical-biographical lines. With increasingly more pre-modern periods being introduced, this situation is now undergoing a change.

74. **Medical Course for Students from Developing Countries**
State of Israel, Ministry of Foreign Affairs, Dept. for International Cooperation, The Hebrew University-Hadassah Medical School. Jerusalem, Israel 1964. 20 pp.

The first two classes of this course comprised 35 students hailing from 13 different countries. The first five trimesters are devoted to pre-medical studies. All the courses except the Hebrew Language one are given in English. A special, intense Hebrew Language course is held during first summer vacations so that the following trimesters lectures can be presented in Hebrew. Pupils wishing to may listen to a simultaneous English translation. Examinations may be held in English and the student's practical work is supervised by English-speaking instructors. Minimum entry requirements are formal. Educational levels are equivalent to the London (or other British) General Certificate of Education with at least two science subjects passed at an advanced level. The course is sponsored by the government of Israel, the government of the student's country of origin and the World Health Organization which provides stipends for selected students. All formal instruction is held in Israel. Internship, it is hoped, can be arranged in a suitable hospital in the student's own country.

75. **The Hebrew University — the Academic Secretariat**
1) Survey of distribution of study grants, research awards, specialization scholarships in foreign countries for the academic year 1959 (3 pages mimeographed). 2) Report on the distribution of study, research and specialization grants at the Hebrew University for the academic year 1964 (3 pages mimeographed).

A comparison of these two reports shows that the total of IL 418,000 worth of prizes awarded in 1959 increased to IL 770,000 in 1963 (the number of beneficiaries rose from 790 to 1,425). The second report has no special section on prizes awarded to new students. This is because University policy is aimed rather at assisting pupils in more advanced stages of learning. However, a small number of new pupils were awarded grants not on the basis of special examinations but on the strength of their performance at secondary schools, and in consideration of their economic position. Other changes in this report include 1) outstanding veteran students whose economic situation is reasonably good were awarded symbolic prizes; 2) pupils awarded prizes also received a loan to defray tuition fees so as to be able to postpone payment until completion of studies.

76. **The Hebrew University of Jerusalem 1966**
Jerusalem, Israel. 514 pp.

This is the twelfth in a series of books published from time to time by the University. It contains complete information on the structure of the University's various departments and institutes. The book was published every year during the first five years of its existence. Since Independence, 6 issues have been brought out, one every three years. A historical survey and a sketch of the University's organization and administration is followed by a detailed description of its work. This is grouped under 12 headings of which the first eight are faculties and the last four are schools: humanities, social sciences, law, science, agriculture, medicine, dental medicine, pharmacy, education, social work, graduate librarians. Other departments surveyed are: 1) American Student Program (a special one-year study program for North American students for which their home colleges and universities give them credits; 2) Authority for Research and Development; 3) Jewish Music Research Center; 4) Jewish National and University Library; 5) Harry S. Truman Center for the Advancement of Peace; 6) The Publishing House of the University; 7) Board for Hebrew Examinations Held Overseas; 8) Adult Education Center; 9) Ben-Zvi Institute for Research on the Jewish Communities in the Middle East; 10) Center for Hill-Farming Research. The final chapters deal with students, academic staff, financial position, etc.

2. Technion — Haifa

77. GOLDBERG, ALEXANDER. **40 Years of the Technion.** "Technion" bimonthly, Vol. 1, No. 1, June 1965. pp. 6—7

The Technion was founded in 1912 when Haifa had a population of 20,000 (of whom 3,000 were Jews). It began taking in pupils in 1925. Its studies were oriented to the practical task of building a Jewish National Home. Upon the State's establishment what was a mere Polytechnic was transformed into an Institute of Technology. Today this institute is made up of 16 faculties and departments with over 3,000 undergraduates and 900 post-graduates. Over two thirds of the 6,000 engineers and architects working in Israel are its graduates. The country owes much to the Technion — its sole native source of technological wisdom and center for applied research — for its remarkable contribution to the military-technological strength of the Army. This year is the first in which it has not been able to increase admittance. There is a limit to the numbers it can absorb (which has not yet been reached). As there are no limits to the quality of instruction and research, the Technion deserves the financial support of the people to develop to its full stature even before any ideas about establishing additional such institutions are conceived.

78. **Technion — Israel Institute of Technology.** Reports of the President and Other Officers (Hatechnion — hamakhon hatechnologi l'yisrael. Doh hanasi u'pkidim aherim). From the President's report, pp. 5 — 12. 1967 — 1968.

Even if a second institute of technology were established, the Technion would remain, at least for a generation, the only source of technological manpower for the rapidly developing industry of Israel. This obliges the Technion to draw up a program of instruction and research accordingly. As the gap between its research and the country's industry is wide, the former should take the initiative and encourage industry to enter with ever-increasing momentum into technological research. The Board of Governors was asked to adopt this as policy, to be translated by the various academic bodies into detailed academic schemes without infringing on academic freedom which is dear to all of us. This year the number of B. Sc. students stands at 3,860 (6% more than the previous year). The planning of the B. Sc. course of studies is circumscribed by a lack of reliable statistics on a likely demand for engineers in the coming year. Contacts with industry and other public bodies reveal an expected increase of engineer demand in the electric, electronic, mechanical aeronautical, chemical, food, industrial and administrative spheres. Despite this, physical and financial limitations do not permit increasing student strength in these departments. A committee was set up this year to study the request of vocational and technical schools to exempt their graduates from the Technion's entry exams. No grounds for approval were found.
A Technion graduate may sit for his diploma exams a year after starting practical work. If he passes these post- B. Sc. exams he graduates as an engineer or architect. Not more than 6% of the total number of graduates took these exams in the past three years. The Diploma Committee proposed including this degree for studies of the Graduate School. The booklet includes reports of 5 faculty deans, 11 department heads, the Dean of Studies for a Second Degree, the Director of the Research and Development Foundation Ltd., and the Extension Devision. Other parts of the booklet include financial reports and statistics, e. g., since the establishment of the State there are 7,388 B. Sc. and 987 M. Sc. graduates, and 199 Doctorates (the first doctorate was conferred in 1951-52). The last pages of the booklet include a list of publications authored by the academic staff.

79. PERLBERG, ARIEH. **A Factual and Attitudinal Study on the Question of Specialization Trends in the Curriculum of the Technion's Faculty of Construction Engineering** (Seker uvdot vegishot b'kesher l'she'elat megamot hahitmahoot b'tokhnit halimudim shel hafakulta l'handasa bana'it ba'technion). The Technion, Israel Institute of Technology. Haifa, December 1961. 91 pp.

> In this faculty a student has the choice of 4 fields of specialization (construction, hydrotechnics, roads and public works and geodesy). In practice, 80% of the pupils chose the first of these. This raised the question whether the department's present structure is, under the circumstances, appropriate. The survey, in an attempt to answer the question, is based on the opinion of teachers, pupils, graduates and employers as well as a study of the professional literature. The recommendations of the survey's author are: 1) first-degree studies should be structured on a broad base and to this should be added elective courses; 2) specialization should be put into the framework of a special diploma or a second degree; 3) all the sources agreed that the curriculum should include general studies (especially in the social sciences); 4) on some matters, it turned out that there was a difference of opinion between the academic staff on the one hand, and graduates and employers on the other.
> Though there need not be a unanimity of opinion, it appears that this fact points to a lack of sufficient communication between these two publics.

3. Weizmann Institute of Science — Rehovot

80. WEISGAL, MEYER, W. **The Role and Function of the Institute in the State.** Weizmann Institute of Science. Rehovot, Israel. 1953. 20 pp.

> The plan for the Institute was drawn up in accordance with Dr. Weizmann's political theory of Zionist synthesis. At its core it contends that, on its way to political independence, the Jewish people cannot restrict itself to political activities. It must also create facts among which it must include scientific institutions. The Institute was set up at a time of evolutionary growth but in a very short period (1947—49) it had to cope with revolutionary changes arising out of the struggle to translate independence into an unshakeable reality. In this swift transition it was charged with two major tasks: 1) to assist the infant State in defending itself and 2) to help it reach economic independence. Despite these justified pressures the Institute is striving to maintain theoretical reserach at as high a level as possible in the profound conviction that the existence of practice and theory are inextricably bound up with one another. Major group projects for the study of the country's resources could be undertaken within

the bounds of a balanced research program. Two such surveys have been carried out by the Institute (a geographical survey of Israel and a mineralogical survey of the Negev). Arguments are being voiced that some of the research activities of the Institute duplicate those of the University and that therefore the efforts of these two bodies should be coordinated. This claim springs from a fundamental misunderstanding of the nature of science and research for whose progress the spirit of competition and variety is indispensable. In the period of upheaval caused by the struggle for political independence, the Institute admitted students for advanced research on a partisan basis. This arrangement should be converted into a permanent school for advanced studies within the framework of the Institute and in coordination with the University. The author further proposes the setting up of an applied science department which would put the results of theoretical research to useful purposes to provide an income for the Institute itself.

B. Since the Establishment of the State

1. Tel-Aviv University, Tel-Aviv

81. **The President's Report to the Tel-Aviv University's Board of Trustees** (Din v'hesbon shel ha'nasi l'hever hane-emanim shel universitat Tel-Aviv). Tel-Aviv, 29-30 October 1967. 30 pp.

Though the Tel-Aviv University began functioning years ago, this is the Board of Trustee's first session. For years before the establishment of this university, Tel-Aviv had two small institutes of higher education: the institutes of biology and of Jewish culture. In 1956 the two were fused into a single institute. However, it was not until 1961, on the recommendations of a public commission of enquiry calling for a full-fledged university to meet the needs of the State and of the country's largest city, that Tel-Aviv acquired a university of its own. The University's current president who began his work in 1963, was faced with three tasks: 1) to attract top-level intellectuals without taking them away from Israel's other institutions. Efforts were therefore made to lure young Israeli scientists from abroad; 2) to build a new campus and 3) to develop such departments as the medical school, the faculty of social sciences, business administration, the mass-communications center, the arts department. The last three have not yet been introduced into any of the country's institutions.
The growth of the Tel-Aviv University is reflected in the following figures for 1963 and 1967: teachers — from 211 to 1,150; pupils — from 1,471 to 8,000; budget — from IL 2 1/3 million to IL 30 million. The report gives a detailed account of the present stage reached in the construction of the campus and sketches the structure of the various faculties. Among the special institutes

described are: Middle Eastern and African Studies, Zionist Studies, Space Sciences (which is undertaking several projects for NASA) and a series of 8 medical institutes in the region's large hospitals.

2. Bar-Ilan University, Ramat Gan

82. BEN-YOSEF, ARIEH. **The Inception of Bar-Ilan University** (Reshita shel universitat Bar-Ilan). From "Bar-Ilan" Yearbook. Bar-Ilan University, Vol. 4-5, 1956—1965. pp. 11—13.

In the course of Jewish history various approaches were put forward to solve the problem of integrating biblical with secular studies. In some periods and localities the two were dealt with together, in others Jewish scholars limited their studies to the Bible. Separation was the rule during recent generations. The first practical attempt to bridge the gap was made in the U. S. A. with the setting up of the Yeshiva University. It was from among the teachers and pupils of this institution that the idea arose of establishing an institute in Israel based on a similar principle. Bar-Ilan University was the embodiment of this idea.
Preparations for its establishment were accompanied by doubts and hesitations. Newspaper editorials asked whether the country needed another university and a religious one at that. The government did not give way to a request for a land-purchase license until it had been subjected to heavy public pressure and until it had made it clear that this did not imply a recognition of the need for a new university nor an obligation to support its upkeep. No less vehement than the opposition of the older academic institutions was that of the Yeshivot who saw in the projected body a competitor for pupils and funds.
The article brings numerous citations from the press and the speeches of the University's first president. The press quotations criticize and encourage the proposed venture. Apart from the fact that it tries to provide a broad Jewish education to its pupils in all the faculties, it is based — in contrast to the older institutions whose orientations (at least at the start) were towarde theory and research — on the American system of colleges whose aims are chiefly functional. This structure (similar to that of the U. S. also in its credit system) was, in the opinion of its founders, best suited to the needs of the country and also allows for a freer flow of Jewish youth from the U. S. A. to Israel.

83. KATZ, YAACOV. **The School of Municipal Administration, from Vision to Reality** (Hamakhon s'shilton hamekomi, mihazon l'metsiut). Davar hashilton hamekomi. February — March 1969. p. 13.

> Beginning with the present academic year (1968-69) the Bar-Ilan University's Political Science Department has opened a school for municipal administration. Set up in cooperation with the Local Authorities Center, it will make it possible for students to choose between a B. A. and a Diploma course of studies. This year 20 senior officials from various local authorities have enrolled. These include secretaries, treasurers, other administrators, publicly-elected officials and full-time students. In order to enable them to pursue their studies the Center has urged local authorities to grant them a day's paid vacation for every work week as well as the other benefits given to government employees in similar situations. In addition to special tutoring to advance their ability to read in English, they are given a normal set of courses such as The Theory of Government. Further, they participate in a weekly symposium on problems of municipal administration guided by representatives of the Center. The symposium is designed to encourage pupils to write research papers on municipal administration, filling, thereby, a sorely felt need for such literature.

C. *Newer Centers and Institutions*

84. **Higher Education in the Government Year Books 1950 — 1969** (Hahinukh hagavoha b'shnatonei hamemshala)

> The section on higher education appears for the first time in the fourth Government Year Book (1953). This number contains only projects common to the government and to the institutions of higher learning, such as a Hebrew dictionary and a concordance of the Talmud. A survey of educational institutions appears for the first time as late as the seventh Year Book (1956). What follows is a comparison between this and the most recent issue (1969).
> The Hebrew University of Jerusalem: In 1956 it had some 3,000 students; in 1969—10,417 students. Earlier it had 523 academic personnel, later 1,586. In 1956 work was begun on the new campus west of Jerusalem (in 1969 the old campus in East Jerusalem—access to which was regained in the 1967 war — is being reconstructed). In 1956 only Tel-Aviv had a small independent university, in 1969 Tel-Aviv, Haifa and Beer—Sheva are being considered as sites for branches of the Jerusalem University.
> The Technion, Israel Institute of Technology: In 1956 the Technion had 2,329 students, in 1969 — 6,771 students. Earlier,

490 students received scholarships totaling IL 66,500; in 1969 750 students received IL 500,000 as well as loans amounting to IL2 million. In 1956 there were no student dormitories, in 1969 dormitories house 728 students. In 1969 the academic staff numbered 863 men (of the 16 new members recruited last year 15 were Technion graduates). For 1956 no data are available.

In 1952 the Technion Institute for Research and Development was launched to assist and initiate the mustering of funds for research, and to promote ties with industry. In 1956 no information on this institute was yet available. In 1969 it has as many as 22 departments (such as an electric-testing apparatus, a center for road safety, a department for foreign studies) with a yearly financial turnover of IL 8 million. In 1969 the government covered some 68% of the current budget and about a third of the development budget (no data exist for 1956).

The Weizmann Institute of Science: In 1956 it had 110 scientists and some 200 administrative staff; in 1969 this rose to some 300 and 800 respectively. In 1956, 9 departments; in 1969 other departments were added: applied research (six industries are to be set up in addition to the four already in existence, among the industries envisaged are medical electronics, polymers, etc.), the Fineberg Graduate College for second degree graduates, in existence for 10 years and this year awarded 69 doctorate and 34 master degrees. Thus far, it has graduated 250 doctors which constitute 1/2 of the country's entire number of doctors of natural sciences. In 1956 the Institute's budget was IL 2.7 million for upkeep and about IL 1 million for development; in 1969 IL 32 million for upkeep and some IL 9 million for development. The 1969 budget enumerates the sources of income: a third from the Jewish Agency and the remainder from orders of research projects and from friendship committees in Israel and in many overseas countries.

Details on foreign students studying in regular and special courses in the three veteran institutions are also given. As of 1956 the younger institutions are not mentioned. The section headed "Other Institutions of Higher Learning" appears for the first time in the 1957 Year Book (pp. 193—195). This section provides the following information: 1) Tel-Aviv has the University Institutes of Natural Sciences and the Humanities, and the Schools of Law and Education. Negotiations are now being held to integrate all these into a single municipal university. The 1969 Year Book includes this university in its list of institutions of higher learning. It now numbers some 8,000 students in 7 faculties which are described in detail. 2) A branch of the Tel-Aviv School of Law and Economics was established in Haifa. In 1969 reference was made to "The University Institute of Haifa" under the aegis of the Jerusalem University. At present, it has some 2,700 students and the projected venture will have 10,000 students. 3) The University of Bar-Ilan was opened in the autumn of 1955. It aims to create a generation of men of culture and science who will also be familiar with the Bible and adhere to the religious precepts of Israel. In its first year it had 80 pupils and 24 instructors, while in 1969 it enrolled 3,500 pupils and 420 academic personnel. Among its special projects is the branch in Ashkelon which recently had 200 pupils and courses in Jewish studies in the post-secondary school of the agricultural settlements in the Jordan Valley.

85. DUSHKIN, ALEXANDER M. **Higher Education in Israel**
State of Israel, Ministry of Education and Culture, Jerusalem 1962.
27 pp. (English)

1. The three classic institutions
a) The Hebrew University passed through 3 developmental stages: 1) during 1923—1948 — in the days of the British Mandate — it was located on Mt. Scopus; 2) in the 1948—1955 period — after Mt. Scopus had been cut off from Jewish Jerusalem — it was housed in temporary premises in the new city; 3) from 1955 onwards, in the new campus west of the city. The growth in the number of teachers, pupils, faculties and departments began on a large scale in the second of these periods. Thus, for instance, the Medical School and the Law Department were founded and the B. A. degree was introduced.
b) The Israel Institute of Technology. The "Technische Hochschule" in Haifa was undertaken by the "Hilfsverein der Deutschen Juden" as early as 1907. Its first publication was propelled by the "language controversy" over the language of instruction to be adopted by the Technion. All this was before 1925, the year the Institute began operating. The Technion resembles the University in structure and they both cooperate closely with one another. Studies in most of the departments take four years and graduates receive the B. Sc. degree. The Engineer Diploma is awarded after a year's experience. Master and doctor degrees are also conferred. The Technion maintains a flexible extension program permitting some 5,000 external students to specialize in various technological courses. Further, pedagogical courses were introduced in 1960 for teachers of secondary and vocational schools. Linked with the Technion are two nearby secondary schools: the Maritime School and the Technical School.
c) The Weizmann Institute of Science. Set up by Dr. Weizmann to undertake higher research, this Institute was launched in 1934 and was pushed rapidly forward in 1948; whereas till 1948 only 3 departments were functioning, by 1961 this rose to 20. The 3-year Ph. D. course of studies was not established till 1958.
2. The new institutitons of higher learning
a) Bar-Ilan University. Set up by the religiously-oriented Mizrahi movement in 1955, this institution was modeled on the Yeshiva University of New York. It has two basic characteristics: 1) it requires its students to study the Bible and the Talmud. 2) it has adopted the organizational practices of the American college (such as the points-credit system, control of class attendance, etc.). The first B. A. and B. Sc. degrees were

awarded in 1960 and M.A. degrees in 1961. In view of the fact that the classic institutions had been accepting religious teachers and pupils without any discrimination, the need for a religious university became the subject of public controversy. In time, however, the university became a reality and the council for Higher Learning acknowledged the right of most of its departments to award officially-recognized degrees.
b) The University of Tel-Aviv. In 1952 the Tel-Aviv municipality requested the Hebrew University to open a branch in Tel-Aviv to serve residents who were unable to pursue their studies in Jerusalem. After a heated debate in Jerusalem, the idea was dropped as, at that time, the Hebrew University itself was in the process of rapid growth. But agreement was reached to aid Tel-Aviv in setting up a university of its own. In 1954 a municipal university was founded based on long functioning scientific institutes (such as the Biological Institute). Its structure and regime is similar to its Jerusalem counterpart and its first B.A. degrees were awarded in 1958. The first M.A. courses were offered in 1961. Many of its departments have been officially recognized by the Council for Higher Learning.
c) Schools of Higher Learning in Haifa and elsewhere. In 1952, the Haifa municipality began offering courses in social science (including accountancy). It does not intend to develop an independent university but simply to provide preparatory courses for students intending to continue their studies in Jerusalem. After two years of study in Haifa students proceed to Jerusalem for a B.A. degree. Tel-Aviv has a similar arrangement for education studies. Recently the idea has been broached of establishing a university in Beer-Sheva to serve the Negev.
The author described other institutions of research and education as well as the Council for Higher Learning created by a law of 1958 (see special item). The concluding chapter deals with the findings of the 1958 statistical survey. Of special interest is the fact that, in that year, no more than 7% of the population were studying in post-secondary frameworks. This proportion is lower than that regarded as acceptable in the U.S. But efforts are now being made to increase enrollment. This, of course, involves an increase of pupils in secondary schools. By 1961 pupils proceeding with their secondary school studies constituted 85% of primary school graduates.

86. EISENSHTADT, SHMUEL. **Twentieth Anniversary of the Tel-Aviv School of Law and Economics** (Esrim shana l'yisudo shel bet hasefer hagavoha l'mishpat v'lakalkalah b'Tel-Aviv). Tel Aviv, December 1954. 5 pp.

The first law courses of the country were offered by the British Mandate Government in Jerusalem in 1926. The last hour of these weekly courses was used for a course chosen by the student himself. The Hebrew University, founded a year earlier (1925),

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found it impossible to set up another faculty to serve as a Department of Law. The government courses, structured as they were to meet the demands of the foreign ruler, failed to answer the requirements of the country's economy. To surmount the difficulty Jewish jurists held a world convention in 1934 and decided to launch a school of Law and Economics in Tel-Aviv under the aegis of that city's municipality. Though the government did not prohibit the school's establishment, it withheld recognition. To gain the right to practice as lawyers, graduates were required to study for a year at an overseas university and subsequently to pass examinations specially set for foreign lawyers. Despite this, the school was granted recognition by many academic institutions over the world. It set up a branch in Haifa and, finally, 16 years after the Tel-Aviv inception, a faculty of Law was inaugurated in Jerusalem. The three bodies cooperate with one another. So far the needs of the country for skilled jurists have not been filled.

87. DIKSHTEIN, P. **On the Course of Our Higher Education** (Al darkei haskalateinu haelyonah). Ha-olam, 27th year, 1938-9. No. 7—8, pp. 127—128.

Thirteen years ago, when the University was inaugurated, many people expressed misgivings: who will come to teach and learn, and what will the graduates do? The same questions were raised in connection with the Haifa Technion and particularly with the School of Law and Economics founded 4 years ago in Tel-Aviv. These fears were justified only during the initial years of these institutions' existence; later on all these problems were solved. In its fifth year the School of Law and Economics has 165 pupils (the same as the Hebrew University had in its 5th year and the Haifa Technion in its tenth). The School does not compete with the older institutions geographically or in stubstance, as not one of the older institutions has yet opened a law and economics department. Its contribution to the Jewish society in Israel lies in turning out a body of executives with a manysided scientific education in knowledge of the state, law, society and economics. Further, it carries out special research projects on the conditions of this and neighboring countries and on forms of settlement particularly suited to the country and its people.

IV. RELATIONSHIPS, PROBLEMS, NEEDS AND CONCERNS

A. Educational

88. UKO, SINAI. **Education and the University** (Hinukh v'universita). From: "Theory and Practice in Education" Memorial to Avraham Arnon. The "Vaad Tsiburi" Press (no date) pp. 471—478.

The expansion of higher education does not necessarily mean lower standards. Pupils should still be required to maintain the minimum standards; more young and gifted teachers are given the opportunity to develop in the direction of research and academic instruction. However, higher education is beset by another peril. The university claims that new pupils possess too little knowledge. The opinion is being voiced that the first years at the university should be devoted to fill this deficiency. Such lectures will be a danger to higher education as they contradict its fundamental nature. Higher education is inconceivable without the independent work of the student and the cooperative activity of teacher and pupil in the framework of seminar classes. Only these can arouse student creativeness. The broader view may be acquired by a special study of details. It is this study that will also teach him the ways of scientific thought, and to observe its problems and scope. To prove his argument the author cites the fact that for years the Jerusalem University tried to induce all its pupils to take courses in "Hebrew Expression" because — it was claimed — secondary schools did not train them well enough in this. These courses ended in failure. The improvement of expression must spring from the development of the student's scientific thinking.
The author devotes a special chapter to Education as a university discipline. [illegible] -Aviv University has introduced a system whereby tea[illegible] plomas are not awarded to degree holders until after a y[illegible] of normal teaching at a school. This work is guided and during the year the pupil-teacher participates in a number of didactic seminars at the University. This arrangement evolved as a result of the great demand for secondary school teachers who were "grabbed" even before they actually received their diplomas. The adult learner accepts this training scheme much more readily than his counterpart in other countries where a special year's course in pedagogy after completion of academic studies is required. In Tel-Aviv such studies begin as early as the student's second academic year. The author thinks that this arrangement makes it possible for education to contribute something to the University. Pedagogical training in combination with academic studies constitutes a kind of test (in addition to others) of the degree with which science has been truly assimilated by the student. The answer is revealed when he attempts to impart it to his pupils.

89. PRAVER, YEHOSHUA. **Secondary School Education, General Education and Higher Learning** (Hinukh tikhon, haskalah k'lalit ve'hinukh gavoha). From "Theory and Practice in Education" Memorial to Avraham Arnon. The "Vaad Tsiburi" Press, edited by Yohanan Tabarski (no date). pp. 463—470.

> In the past the three levels of education (primary, secondary and higher) were independent units, each of which regarded itself obliged to prepare their graduates for the task of life. This view sprang from the fact that a rather large proportion of pupils went on to the higher levels. At the start of the year 1961-62 some 80% of primary school graduates streamed into secondary education and there is also a considerable flow into higher education. This requires the two lower levels to plan each of their curriculi not as a closed system but rather as a single organic unit directed at preparing pupils for higher education. Opposed to this is the view of a number of people engaged in secondary school education who argue in favor of general education. The author thinks this approach anachronistic. Historically, general education displaced classical education on the basis of the argument that learning must be oriented to practical needs. However, today's university is no fortress of classical education. On the contrary, it is the most revolutionary of the stages of education and this confers it the right to require secondary school education to train its pupils for higher studies.

90. ROTENSHTREICH, NATAN. **Between the Secondary School and the University** (Ben bet-hasefer tikhon l'universita). From: Problems in Education, published by the Hebrew University's School of Education. Jerusalem 1964. pp. 18—27.

> One of the achievements of contemporary educational theory is a view of the pupil not only with respect to what he will be in the future but also to what he is at present. Similarly, we must see the secondary school not only as a reservoir for future university pupils. Such an approach generates tension between people in higher and in secondary school education. The former cannot free themselves from regarding secondary school education as an instrument for the training of university students. On the other hand, the university is criticized for not training students effectively enough for their role as secondary school teachers. The author thinks that, at all these educational levels, the instrumental is only one of the aspects of the framework. A second function is the imparting of knowledge. However, at both levels the nature of this function differs considerably. Whereas in both, the pupil makes the acquaintance of material and method, in higher education the emphasis is on the latter. The author ends by asking the university to permit secondary school teachers to maintain contacts with scholars as well as encourage them towards independent research.

91. HERMAN, SIMON and ERLING O. SCHILD. **The Training of Foreign Students: A Review of Research in Cross-Cultural Education** (Hakhsharat studentim zarim — skirah al mehkarim b'hinukh ben-tarbuti) Megamot,* Vol. 11, No. 4, November 1961. Jerusalem. pp. 346—356.

> For the educational institutions in the countries which serve as hosts to foreign students it has become a matter of considerable practical concern to obtain a proper understanding of the problems of learning and adjustment which confront their visitors.
> In reviewing the research so far published in the field of cross-cultural education — mainly studies of foreign students in the U. S. A. — it is pointed out that the studies are essentially reports of empirical findings and do not cast adequate light on the processes involved in the cross-cultural experience. It is contended that further advances in the study of cross-cultural education depend upon placing it more clearly within a conceptual linking up with broader theory.
> Referring to the study carried out by them on American Jewish students in Israel the authors suggest a series of conceptual contexts for the study of cross-cultural education. The student visiting a foreign country is viewed (1) as a person in a new psychological situation, (2) as a stranger in the host society, (3) as a person in overlapping situations (i. e., as a person subject simultaneously to influences from groups in the home and host country), and (4) as a person with a particular time perspective.
> An analysis is undertaken of the cross-cultural process as a special instance of re-education — as a series of changes in perception, in values and in action — and the factors facilitating or retarding this process are investigated.

92. ORTAR, GINA R. **The Entrance Examinations to the Department of Psychology at the Hebrew University: A Follow-up Study** (Bhinot haknisah l'makhlakah l'psychologiah b'universitah haivrit, mimtzaei maakav). Megamot,* Volume 13, Nos. 3—4. april 1965. Jerusalem. pp. 331 – 344.

> A set of intelligence and achievement tests, especially constructed as a means of selecting students for the Department of Psychology at the Hebrew University, proved to be of considerable validity for the prediction of success in studies for the whole group of applicants who took the entrance examination. The best instrument in the set was an open-end test of foreign vocabulary requiring a knowledge of abstract international terms common in many European languages. Some additional tests, not yet validated, are also described and an attempt to clarify the underlying rationale is made.
> The students selected for psychology were significantly more successful in passing final examinations for the B. A. degree than the students who did not reach the cut-off level in the entrance examination.

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* From the Megamot English synopses.

93. SALMON, HAVAH. **Student Counseling Services** (Sherutei hayiutz l'studentim). Megamot*, Volume 14, Nos 1 3. February 1966. Jerusalem. pp. 257 — 262.

> The limited and often fragmentary beginnings of student personnel and counseling services in Israel are compared to those extended by American universities and colleges. Trained counselors for admission and study guidance services and study advisors who might also fulfill certain placement tasks are considered to be of vital importance for academic success. Student counseling as currently conducted within the framework of the departmental divisions of the Humanities is considered to be an especially suitable method for dealing with the specific problems of the Israeli student population. The writer strongly recommends as indispensable the establishment of university psychological counseling centers for students with special problems, and discusses the need for coordination and collaboration among the various counseling services.

94. ALBIN, MICHAEL. **The Problem of Tuition Fees in the Institutions of Higher Learning** (Ba'ayat skhar halimud b'mosdot l'haskala gevoha). Israel National Students' Union. October 23, 1966. p. 30 (multilith).

> Till 1959-60 institutions of higher learning had no clear arrangement in the matter of tuition fee rates. In Jerusalem this is decided upon in negotiations between the university's administration and the Students' Federation and amended yearly in accordance with the rising cost of living. In late 1958 an argument on tuition fee rates in the Technion led to the appointment by the Minister of Education of a public committee to settle the "foundations for tuition fees, graded on a socio-economic basis or any other system it sees fit." The conclusions of the committee (named after its chairman the Agronat Committee) were: 1) it is not possible to adopt a graduated system based on socio-economic status; 2) basic tuition fee is to be increased from IL 208. — in 1955-6 to IL 400. — and is, henceforth, to be linked to the cost-of-living index of the Central Bureau of Statistics. Needy students were to be granted, in accordance with a points system, reductions not greater than 25% of tuition fees. This scheme, accepted by all concerned, was adopted for the next seven years. In July 1966 the government appointed a new public committee (the Kargman Committee) to review the question. This committee was boycotted by the Students' Union because a) despite the fact that it comprised representatives of the Ministry of Education and the institutions of higher learning, the government refused to include student representatives; b) the committee's work was restricted to a period of 2 weeks; c) there was no reason to alter the arrangements fixed by the 1959 Agronat Committee. Fifty percent of the members of the Kargman body agreed with this last point; the other fifty percent, however,

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* From the Megamot English synopses.

recommended doubling the fee (from IL 600 to IL 1,200, of which IL 300 were to be in the form of promissory notes) and introducing a system of graded tuition fees. The Committee's memorandum also mentioned student opposition to the proposed increase and cited the following arguments put forward by the Students' Union: 1) living costs of a student studying in Jerusalem and living away from his family amount to IL 411 per month. As most employed students have no permanency status they are generally the first to be affected by the present economic depression; 2) parent support is out of the question as two thirds are clerks, workers, artisans, farmers, etc.; 3) increased tuition fees cover no more than the smallest fraction of the university's rising budgetary deficit. Appendices to the memo are 1) details on tuition fee arrangements in a number of countries; 2) a report of the proposals of the other half of the committee which called for a continuation of the recommendations of the Agronat Committee.

B. Societal

95. ROTH, HAYIM YEHUDA. **The University and Secondary School Graduates** (Ha-universita v'bogrei batei hasefer hatikhoniim) Published for the Hebrew University by Yavneh, Tel-Aviv. 1944. pp. 96—102.

In the summer of 1942, when Rommel was at the gates of Egypt, the secondary school graduates of the country unanimously decided to opt for national service.* The national institutions which had encouraged this agreed, on condition that those wishing to go on to higher education would interrupt their service in November and complete it during the summer. This proposal was opposed by a national convention of secondary school graduates who wrote to the university stating that any graduate acting according to this agreement would be regarded as shirking his national duty. When the university began its 1942-43 academic year the rector argued that the abandoning of studies in an emergency period was nothing new in the people's history. The entire Zionist venture, he said, was launched by the students and gymnasium pupils who abandoned their studies. Their sons appear to be following in their steps. He asked the graduates to consider that the university was performing a function no less vital to the joint effort than national service: 1) The World War now raging around us, he continued, has transformed the university into a center of applied research for the entire Near East and its aid is being solicited by various civilian and military bodies. Though this is contrary to the original spirit of the university, it has become necessary to meet the emergency needs of the hour. 2) The university has become the spiritual center of the entire Jewish community of Palestine. Various bodies in cooperation with university people are holding symposia and other discussions (such as on vocational education despite the fact that this subject is not within the university's sphere). 3) The university provides teachers for the schools of the country as well as for the Diaspora. But the paramount importance of the university lies in its ideal which is the development of the potentialities of the individual. The idealism and zeal of the graduates as expressed in their letter is a creditable but mistaken phenomenon and they can contribute to the community's war effort more effectively by pursuing their higher education than by mobilizing for national service.

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* This consisted of work in aid of the country's villages and some military preparedness training.

96. ROTH, HAYIM YEHUDA. **The University and Its Graduates (Hauniversita ve'musmakheha).** From: Higher Learning and the Education of Our Generation. Published for the Hebrew University by Yavneh, Tel Aviv. 1944. pp. 22—26.

The Rector of the University, in a lecture to the Association of University Graduates, said that graduates have demonstrated a greater sense of responsibility towards the university than has the university towards its graduates. This is manifest 1) in the good reputation graduates are creating for it among the people; 2) in the ties they have created with their teachers. He called upon them to be in touch with the teachers with their professional problems and, he continued, ties between them ought to be different from those of the teacher-pupil time. The nature of these new relationships are likely to be freer and of benefit to both parties.

97. MANOR, ALEXANDER. **On the Problem of Higher Education in Israel** (L'ba'ayat hahaskala hagevoha ba'aretz). Hapoel Hatsair, 44th year, Vol. 22, Issue 22. 1951. 16 pp.

Many young students go abroad to acquire academic education. This raises dissenting voices and demands that the government halt the flight. The author believes that administrative barriers will solve the problem. The flow of youth to higher education is not only a personal matter. Public institutions and the young State (3 years old at the time of this writing) strongly feel the shortage of top-level administrative leaders who can only be fostered in the specialization of higher education. To overcome the flight and the resultant shortage, encouragement should be given to the setting up ot additional universities and the expansion of those already in existence.

98. DAIKAN (DIKSHTEIN), P. **Some Problems of Higher Education** (Miba'ayot ha-hinukh hagavoha). Hapoel Hatsair, 46th year, Vol. 24, No. 21. 1953. p. 10.

Referring to the Knesset debate on Institutions of Science and Higher Learning, the author writes that in the thirties the Yishuv's* position in this respect was as follows: The flow of immigration (especially from Germany) included highly educated people in numbers sufficient to meet the demands of the country's small population. This made it possible to adhere to the pioneering norm and to give preference to manual labor rather than to education and specialization. The situation has now changed. Today's immigration waves do not include a high proportion of free professions. On the other hand, the needs of the country for such manpower are steadily increasing. The author calls upon the authorities to allow the institutions a decent existence. The institutions, however, should consider the fact that, since many pupils work for a living, most classes should be held after normal working hours. Whereas most students are employed in cities other than Jerusalem, the studies themselves are held in Jerusalem. The Jerusalem University should help these students by setting up branches in other cities and sending its teachers to instruct there. Finally he appeals for a more rapid promotion to lectureships of young scientists so as to permit the university to absorb all those who wish to study there.

99. ROTENSHTREICH, NATAN. **Is the University to Stress Research or Professional Training?** (Megamot mehkariot o miktso'iot l'universita). Hapoel hatsair, 32nd year, Vol. 10, Issue 3, pp. 15—16. 1938.

It is beyond dispute that the chief raison d'être of the university lies in its constant efforts to foster research. However, it has two additional functions, which raises the question whether general education or professional training is to be preferred. The author thinks that the former should be the focus of efforts but that the latter's status should not be downgraded. This opinion is not popular. Even the labor movement underwent an interesting process. In the beginning, fearing that the professions would be given preference to manual labor, many opposed the setting up of the university.** This, one would expect, would make labor wish to see the university above all as an instrument for general education, but this is not so. There are complaints that the university is not yet training doctors and lawyers. The author thinks that the university should discuss the matter thoroughly and clearly. If this is done, the author recommends the approach which views the function of the Hebrew University as a ferment of the spirit, cultural activity and an alertness of thought. This approach has to be employed in all the subjects, both theoretical and practical, taught at the university. He censures the university for not opening a "civil service" department. The manpower for such functions is being recruited from the immigrant waves coming from Europe but this does not absolve the university of the need to consider the matter. In some countries this discipline is combined with the study of law. The author thinks that the peculiar conditions of the country (and perhaps the very profession itself) require a broader grounding in history, sociology, economics, demography as well as language and literature. He sees the People's Higher Education Program as the university's central role and urges others not to view it only as propaganda value.

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* Yishuv — a term designating the Jewish community in Palestine during pre-state times.

** See items 1—3, 10.

100. MUHSAN, H. U., KLINOV-MALUL, RUTH, and GIORA, HANOCH. **The Supply of Professional Manpower from Israel's Educational System** (Hetsa ba'alei miktso'ot hofshiim). Falk Project for Economic Research, Israel, Jerusalem, March 1958. 127 + 18 pp.

Only some 30% of Israel's secondary school graduates go straight on to higher education, another 10% begin after a year's lapse, the remaining 59%, because of army service or economic hardships or a stint at the kibbutz, begin their studies after a longer interval. This makes it difficult to calculate the percentage of graduates that enroll at the university each year. Neverthless, it is estimated that, of the 1950—1952 classes, 85% went on or intended to go on to higher education. The researchers also investigated the causes that inclined pupils towards higher education. Variables examined were: fathers' professions (the findings revealed that most were from the middle and higher classes); the trend of studies in secondary schools, place of residence, matriculation grades and army service.
Section Four. Secondary School graduates' choice of a higher institution of learning (pp. 40—53). In the three years under review (1950—1952) 1) the number of students that have enrolled in the then expanding Tel Aviv School of Law and Economics has increased; 2) the number going abroad to study has decreased and 3) the number of men going to Teacher Training Seminars has dropped. In these as well, the above variables were examined for their effect on the choice of institutions. A follow-up research held to investigate the course taken by pupils not admitted to the Technion (as this institution practices a high degree of selection) is also described. It was found that some 50% succeeded in gaining admittance in later years and some 18% were accepted by other institutions. These numbers also include pupils who sat for externally-set matriculation examinations. A similar situation is observed at Jerusalem's medical school.
Section Five. The Choice of Faculty (pp. 54—58). Sex and the prospects of being admitted prior to military service are the most important factors bearing on the choice of faculty. Such prospects exist, for instance, in medicine, but not in agriculture. At the

Technion yearly fluctuation in the proportion of choices is relatively smaller as the number of places in each department is determined according to student laboratory space which is generally rather well defined.

Section Six. Examinees for the externally-set matriculation examinations (pp. 59—61). In the period of the survey some 4,300 matriculation diplomas were awarded to secondary school graduates and some 850 to external students. The greater part of the latter went on to higher studies, a fact which speaks plainly enough of the students' motives. The variables examined in the previous sections affect this group in a number of ways.

The final sections (7 and 8) deal with graduates who had not yet begun their higher education (these, being numerous, were interviewed by personal interviews) with the extent of drop-outs and with those continuing (some 12% of all first-year students drop out and some 10% fail to go on to their second year). An attempt is made, on the basis of the survey's entire data, to estimate future supply of manpower in all the professions studied in higher education. An Addendum (p. 74) demonstrates how this is calculated for mechanical engineers.

101. **The Development of Manpower in Natural Sciences and Technology in Israel** (Pituah koah adam b'miktso'ot madaei hateva uvatehnologia beyisrael). From: The Semi-Annual Report of the National Council of Research and Development, Prime Minister's Office. 1963—64. Jerusalem, January 1965, pp. 14—31.

Some 60% of matriculation graduates in the 1950—1951 period were absorbed by the academic institutions (see item No. 56). It is estimated that this proportion has gone up to 85% for the 1958—61 period. This is among the world's highest rates as many developed countries practice drastic selection in the passage from secondary school to higher education. (In Israel the selection is made in all stages of education in the "drop-out" process.) Despite the rise, there is still a serious shortage of absorbtive capacity in the natural sciences and engineering faculties. The number of candidates is twice as great as the number accepted. Whereas in 1964 the share of the latter in these departments was no more than 25% of the total, it's share of graduates amounted to 60%. The gap is explained by 1) the relatively low drop-out percentage in these departments; 2) the fact that the vacated positions are occupied by students from other faculties or by new immigrants. This phenomenon points to an unbalanced development of higher education. The Faculties of Humanities and of Social Sciences accept too many potential drop-outs. In contrast, the experimental faculties are forced to reject many gifted pupils. This state of affairs exists despite the government's relatively high investments and is largely due to low tuition fees and the income earned by the student during his studies 3) From the social viewpoint, profitability in medicine is negative, slightly less so in law, small in engineering and large in accountancy. Socially, and in contrast to the U. S., mean profitability in higher education is negative. This does not support the accepted view that there is too little investment in higher education. The author puts forward four possible reasons (of which three are unverifiable) why, socially speaking, higher education is unproductive, and concludes by saying that if we assume a 3% per capita growth in the national product, we may also expect higher education to show a profit in the future. If therefore, from the static viewpoint, we found over-investments in higher education, from the dynamic viewpoint they will turn out to be profitable.

102. KLINOV-MALUL, RUTH. **Investment Profitability in Israel's Education** (Rivhiut hahashka'a b'hinukh beyisrael). The Falk Institute for Economic Research in Israel. Jerusalem, April 1966, 106 pp.

The literature dealing with the links between economics and education views the latter as a means of production. It therefore asks: to what extent is it economically worthwhile? In other words, what is the difference between the investments in education and the returns it brings? This question does not profess to claim that education policy must consider only the implications of its answer. Further, the economist realizes that his research is based on data relating to a certain date, that these data change rapidly, and that education itself plays a notable role in changing the economic circumstances of society. If account is taken of these reservations, the author offers some conclusions based on a cross-section referring to the year 1957—58.
1) Investment in the individual in higher education is economically profitable only in part of the academic professions such as engineering, accountancy and medicine (but not, for instance, law).
2) Per capita investment in higher education is worth more economically than that in secondary school education and this is explained by a) the relatively high tuition fees in secondary school education (in 1957—58) and b) the fact that a graduate of theoretical secondary schools is not yet capable of earning an income.
3) Per capita profitability in higher education is positive.

103. The Ministry of Education. The Manpower Planning Authority. **Manpower Forecast in Higher Education** (Tahzit koah adam, hinukh gavoha). January 1966. p. 41.

Israel's economy will be faced with a serious shortage of academic professionals. This is the implication of another of the Authority's articles which is cited in the present forecast. The forecast has been drawn up on the assumption that there will not be any marked changes in present conditions of education, and its purpose is to reduce the anticipated shortage of academic manpower. The enrollment forecast in higher education for 1971 is 8,910. In 1975 a drop to 8,290 is expected. This will be the result of a predicted fluctuation in the number of matriculation graduates. The decrease in the early seventies will not affect the Technion, the Faculties of Medicine or of Natural Sciences. A total of 2,395 first degree graduates is expected for 1966, and some 4,500 for 1975. Part of the report provides a survey of student population in the last five years. 1) Dropout rates are: 25% at the Technion and in Agriculture; some 40% in Law and in Natural Sciences, and some 60% in the Humanities and in Social Sciences. There is a positive correlation between matriculation grades and persistence in studies (there are few drop-outs among recipients of high grades). 2) The average matriculation grade of students enrolling at the Technion is higher than that of students going to the universities; the average for students of Medicine and Natural Sciences is higher than at other faculties. 3) Some 72% of the 1963 enrollment were offspring of clerks, administrators, free and technical professionals and merchants.

104. GONEN, SHLOMO (Ed.) **Scientific Research in Israel.** Prime Minister's Office. National Council for Research and Development. Prepared by the Center for Scientific and Technological Information. Tel Aviv, March 1968. 166 pp.

The first two chapters in particular deal with the subject under discussion. The first of these, "Science in Israel— an Introduction" comprises, among others, the following sub-headings: National Science Policy (p. 9), The Training of Scientific Manpower (p. 22) and Higher Education and Government Policy. The second chapter, headed "Institutions of Higher Learning," provides the latest information on both the older institutions and the one most recently put up: the University of Haifa and the Institute for Higher Education in the Negev. The other chapters sketch the country's various spheres of research such as agriculture, industry, medicine and the nuclear sciences.

105. **Culture and Education** (Tarbut ve'hinukh). From: The Histadrut Yearbook. The General Federation of Labor in Israel. The Executive Committee. Tel Aviv, 1969. pp. 336—352.

This section deals with the following topics: 1) The Department of Higher Education (p. 343) which fosters labor studies at the Tel Aviv University. The studies aim at a) improving the educational level of the Federation's workers, b) developing labor movement theory, c) establishing a research center, the exchange of opinion and intellectual initiative in all spheres concerning the labor movement. The Department of Labor Studies is 3 years old. In its first year it had 12—42 students; in its second it had 133 students and in its third 240 students (most of whom were between 20—30 years of age). 2) A Research and

Specialization Fund (pp. 349—352). This is the tenth consecutive year in which cash prizes have been granted by the fund. This year it distributed 34 such prizes (of which 5 were sponsored by the Social Sciences fund). In the ten years of its existence it has awarded 435 prizes. This year's prizes are for 11 research papers in agriculture, 8 in natural sciences and 10 in medicine (of these, one was awarded to an Arab woman research worker who is specializing in microbiology). Among the research projects ordered by the fund: "Characteristics of Student Availability for Various Subject Areas at Institutions of Higher Education." Article one of the Fund's regulations provides for granting priority to research workers who are young, beginners and newly arrived in the country.

106. POZNANSKI, A. **We Need More Masters and Doctors** (Ribui musmakhim vedoktorim — hekhrah). Ha'aretz, September 14, 1966. p. 34.

Masters and Doctorates in the Humanities and Social Sciences make up an infinitesimal proportion of university graduates. For instance, of 80 recent doctorates awarded, only 14 were conferred on graduates of these two faculties whereas in fact they embrace some 60% of total student strength. (Sociology graduated 77 B. A.s and only one M. A., economics 135 B. A.s and only 2 M. A.s). Voices are being heard in the press ("Haaretz" of June 24, 1966 wrote its leading editorial in the same vein) that this situation is not to be regretted as most of the jobs in the economy do not need more than B. A. qualifications and at any rate, the training of masters and doctors entails expenditures several times greater. The author refutes these arguments as follows: 1) many jobs in the economy are staffed by B. A. graduates as there is a dearth of M. A.s and this results in lower levels; 2) this shortage also lowers the level of instruction at the university; 3) the high cost of training masters and doctors springs precisely from the fact that there are too few of these students. The existing academic and administrative staff can easily cope with several times the present number of students, and thereby reduce costs. The author believes that one of the remedies to this is stricter selection of students enrolling at these faculties. Today, there is hardly any selection and about 40% of new students drop out by the end of the year (as against a maximum of 10% at the end of the first year of Natural Science, where selection is practiced; in medicine there are practically no drop-outs).

C. Governmental

107. STANNER, RUTH. **The Legal Basis of Education in Israel.** Ministry of Education and Culture, Jerusalem, 1963. 252 pp. (English, mimeo)

> The Council for Higher Education Law of 1958 was the third education law of Israel; the first two were enacted in 1949 and 1953, writes the author on pages 68 — 70. A complete translation of the law appears on pages 244 — 249. Section 9 states: "The council may recognize a particular institution as an institution of higher education on the basis of rules prescribed by it, for the recognition of institutions of higher education, in addition to the requirement of an appropriate scientific standard ... but those rules shall not limit the freedom of opinion and conscience."
> Further provision along the lines set out in the preceding section is set out in Section 15 as follows: "A recognized institution (i.e., for higher education) shall be at liberty to conduct its academic and administrative affairs within the framework of its budget, as it may think fit. In this section "academic and administrative affairs" includes the determination of a program of research and teaching, the appointment of the authorities of the institution, the appointment and promotion of teachers, the determination of a method of teaching and study, and any other scientific, pedagogic or economic activity."
> Other sections invest the council with the authority to approve not only higher educational institutions but also academic degrees.

108. STANNER, RUTH. **Education Laws** (Dinei hinukh). "Hamahberet" Jerusalem, April 1966. 354 pp.

> In accordance with the authority conferred upon it by Section 9 of the Council for Higher Education Law (see previous item), the Council has laid down the requirements (elaborated on pages 213 — 216) that should be met by higher institutions wishing to gain official recognition. Such institutions must have a permanent academic staff 25% of whom must be holding full-time jobs, a library and suitable laboratories. To secure decent academic standards students must be admitted on the sole basis of an Israeli matriculation diploma or its equivalent; appointments and promotions of academic staff should be decided after consultation with experts (for top posts after consultation with foreign experts). The B.A. will require at least a 3-year day-time period of studies. No race, sex, religious, national, or class discrimination is to be practiced against students. Second degrees will not be awarded until 4 successive classes have passed through the first degrees. Unrecognized degrees may be awarded only on condition that this act is made public at the start of the academic year.
> Elsewhere (on pages 269—270) the author cites the 1961 Income Tax Law exempting from tax that part of income paid for tuition

fees, books, etc., as well as for rent paid by the student in the town of his studies. This privilege is granted only to pupils of up to 30 years of age. The student above this age will be required to convince the tax assessor that he is engaged principally in his studies. Student reductions are also dealt with by the Overseas Travel Law of 1957, the Passport Regulations of 1960, the Purchase Tax Law of 1962 (with respect to the property of students returning from their studies abroad). The same section of the book gives an account of the laws that exempt higher institutions and their contributors from various payments and taxes.

109. **The Israel National Academy of Sciences Law** (Hok haakademia hal'umit ha'yisraelit l'madaim). "Reshumot" 1961 pp. 193 — 195. Debates on the Law (Diyunim al hahukim). "Divrei Haknesset" 1961, Vol. 31, pp. 1796 — 1804 and 2065 — 2067.

The Academy has 6 aims: 1) to bring together Israel's best scientists, 2) to foster scientific activity, 3) to advise the government, at its request, on nationally important matters of scientific planning and research, 4) to maintain contact with parallel bodies abroad, 5) to represent Israeli science in international bodies, 6) to publish works for the promotion of science. The Academy has two divisions: 1) for the Humanities, 2) for Natural Sciences. It has the authority to regulate its affairs independently. The regulations that have already been drawn up by a preparatory committee provide for 25 members for each division (by law they are elected for life). The Knesset Education Committee has recommended a 10-year tenure for members so as to avoid unnecessary rigidity. In a Knesset debate the question was asked whether there was no overlapping of functions between this body and the Council for Higher Learning (see items 45, 46) on the one hand and the National Council for Research and Development on the other (see items 58 and end of 49). Representatives of the latter body appeared before the Knesset Education Committee and asked the same question. As a result, the words "scientific planning of the country's development" were deleted from the above-mentioned 3rd aim of the Academy.
One of the Knesset lady member thought that Aim 3 impaired the academic freedom of the Academy as it legally obliged this body to give advice and guidance to the government. She, therefore, proposed removing the entire article from the law. Her proposal was not accepted.

110. MICHAELI, MICHA. **The University and the Government** (Hauniversita ve'hamemshala). "Hauniversita," Vol. 10, Issue 3, February 1965, pp. 16 — 19.

The daily press has reported that the Ministry of Education is making efforts to set up a supreme council to coordinate the activities of all the country's higher institutions of learning. The experts claim that much waste and duplication is found in the spheres of research and that there is a lack of consideration of the country's needs. The author believes that these purposes threaten the country's academic independence, especially in view of the fact that an ever-increasing part of their budgets is covered by the government. Arguing with the experts, the author contends that waste is integral and often indispensable to scientific research. Attempts at directing research and instruction towards practical tasks are liable to produce diametrically opposed consequences. Practical results spring rather from "wasteful"theoretical research. The country's needs will best be served by 1) the chaneling of students to needed professions, 2) the government ordering special research projects. As such official "interference" is not aimed at setting the general policy of the institutions, they cannot be considered harmful. To enhance the university's strength to resist government encroachments on its independence the author suggests that the drive for private contributions at home and abroad be intensified. The government is being asked to alter the income tax and inheritance laws so as to encourage such contributions. These amendments will constitute an indirect form of government aid to higher learning, and not involve it in determining university policy. Thus far, the university has simply included contributions into the current budget rather than transforming it into working capital. This policy should be changed so as to create independent financial sources even if these do represent no more than a fraction of the university's total budget.

111. **Report of the Commission for Higher Education** (Din v'heshbon shel hava'ada l'hinukh gavoha). Jerusalem. October 1965. 84 pp. (multilith).

In January 1965 the government decided to set up a public commission to "study and recommend a government or state body most suited to further, coordinate, direct and plan the activities of the country's higher education." In a speech to the Knesset the Education Minister explained why this measure was taken. He said that the present institutions were set up without government assistance and were for years maintained by Jewish individuals and bodies all over the world. These institutions are now claiming government aid for their maintainance and development. The government thinks that a state body could best cope with these problems as well as meet the academic manpower needs of a developing economy, without impairing academic freedom. The Commission heard evidence from representatives of various academic, government and public bodies and also asked for information from other countries. After 10 months of work it arrived at the following conclusions: 1) The old-established academic institutions have attained a very high scientific level thanks to the absolute academic freedom which they enjoyed. They also worked for many social and political needs. Despite this, no uniform higher education system has been created in which all the branches of human science are reasonably represented. 2) This, combined with their financial difficulties, makes it imperative for the government to direct higher education without impairing its academic freedom. 3) This direction will be carried out by an Authority for Higher Education to replace the Council for Higher Learning. Like its predecessor, the new body will deal with recognition of institutions but will also draw up a master plan for the country's higher education, and will control the government budget earmarked for it. 4) The Authority will initiate closer cooperation between the various institutions of higher education. 5) The Commission has refrained from recommending the establishment of a special Ministry for Higher Education and Science as it fears that such an organ cannot but intervene in matters of detail. Instead, it proposed placing the authority within the Education Ministry (as in most countries) or within the Prime Minister's Office.

The Commission also discussed matters of research and technology. The report reminds us that historically speaking, the establishment of the State was preceded by the Scientific Council (today's National Council for Research and Development). Among the functions which it was called to fill are: 1) to recommend to the government general policy on matters of directed scientific research in the country, 2) to initiate scientific research and technical development. The Council does not engage in research for the Defense Ministry. The Commission thinks that ways should be found to bring about cooperation between the two spheres. It also proposed conferring on the Council powers of an authority or government corporation, to be set up by a special law. Here as well (as in higher education) it warned against a special ministry to deal with this sphere of endeavor. The report includes a detailed survey of the position of the institutions in recent years, the ties existing between educational institutions and their governments in Denmark, Holland, France, Sweden and in the State of New York in the U.S.A., a forecast of developments in the next decade prepared by the Central Bureau of Statistics and a summary of the evidence it gathered.

112. **The Institutions of Higher Learning** (Mosdot hahinukh hagavoha). From: Budget Proposal for the 1969-70 Fiscal Year, submitted by the Finance Minister to the 6th Knesset. Jerusalem, December 1968.

The budget proposal earmarks IL 2,096,000 to institutions of higher learning as follows: IL 8,000 as aid to the institutions, IL 1,700,000 to loan funds for students, IL 78,000 for grants to students studying abroad, IL 60,000 as aid to students' cafeterias and IL 250,000 for pre-academic training for students of oriental communities.

D. The Collective (Kibbutz)

113. ALON, AZARIA. **Towards a Single Kibbutz University** (Universita kibbutzit ahat). "Urim," Vol. 22, pp. 182—184. 1965.

The various kibbutz movements already maintain many post-secondary educational frameworks. This is true especially for the training of teachers for both primary and secondary schools, for agriculture and agricultural economics, and for social and ideological studies. In addition many kibbutz members also study at the country's universities. The author thinks that it would be worth while to replace this fragmented state of higher education with a single framework, to be financed and shared by all the kibbutz movements. If students make up 5% of California's entire population, then surely the entire kibbutz movement should be capable of recruiting 4,000 students. This number can make a university an economically viable venture more especially as many urban settlers would be rather happy to study at an institution generating a kibbutz atmosphere. Such an environment would check the flow of kibbutz students to the cities. The author attributes great importance to social and philosophical research on the kibbutz movement and this, he sees, can best develop at an institution of this kind.

114. MICHAELIS, MEIR. **Post-Secondary Education in the Country and in the Kibbutz** (Haskalah al-tikhonit ba'aretz u'vakibbutz). Urim, Vol. 23, 1966. pp. 430 — 431.

The kibbutz is not blind to the fact that scientific-technological expertise has become a paramount factor in the present-day competition between societies. Nevertheless, the kibbutz has certain reservations with regard to higher education as it exists in Israel today. 1) A science "stripped of values" is not compatible with the spirit of the kibbutz which is a movement aiming at the realization of ideals. There is even greater reason for this reserve when scientific neutrality serves as a mask for certain values or breeds ethical indifference and blunts the sense of public service. 2) The existing institutions evaluate their teachers according to a single criterion: research achievements. The kibbutz movement expects teachers in higher education to be pedagogically capable and to have an educative personality. Despite this criticism, the kibbutz recognizes the importance of present institutions. The kibbutz knows that, within these institutions themselves, similar complaints are being made; and if the kibbutz movement will ever set up a university of its own, it will do so in cooperation with veteran academic bodies and in adherence to high scientific standards. (Below this article, readers are informed that the secretariat of the Kibbutz Ha-artzi (the largest group of the kibbutz movement) reiterates its stand that kibbutz members specializing at institutions of higher learning will not aspire to an academic degree.)

115. GIVA'TI, MEIR. **How Should We Solve the Problem of Higher Education for Our Children?** (Haskala gavoha l'banim, ketsad?). Niv Ha'kvutsa, Vol. 12, pp. 464 — 468. 1963.

Kibbutz members have opposing opinions on the question of higher studies for their secondary school graduates. Those against argue: academic education may be justified only on condition that the profession learnt is in demand by the kibbutz and employment can be found for the graduate in his village. If not, he will — and justly so — demand the right to engage in his profession outside his village. This will create two classes in the kibbutz — those who will do every kind of work within the village and those who do privileged work outside it. This is liable to urge the youngster to leave the kibbutz (as indeed it does), if this has not already occurred during his studies. Those arguing in favor contend that one cannot foresee which academic profession will be required tomorrow. The entire kibbutz economy is in need of increasingly greater numbers of academically trained experts but, even if someone chooses a profession not needed by the community, it would be better to allow him to study as otherwise the "elite" is ejected from the collective. The author agrees with neither camp as both view the problem in instrumental terms. He suggests instead the following solution: On completion of military service a youngster should return to his work in the kibbutz and strike social and occupational roots in its setting; he must, however, be assured that, if he has the ambition and ability for higher education, he will have the right to acquire it after some years. Against it may be argued that everywhere in the world pupils go on to higher education straigth after secondary school or at least immediately after army service. To this the author answers: Unlike the kibbutz, this course in non-kibbutz societies is a necessity because academic training is a prerequisite for a livelihood. According to the author's suggestion, the right of academic education in the kibbutz will not involve reciprocal commitments. The graduate will not be obliged "to pay" the kibbutz for the right nor will the kibbutz be required "to pay" the youth by a promise of suitable employment. Higher education, says the author, should be seen as serving the personal development of the individual involved. This will restore a phenomenon characteristic of the first generation of kibbutz settlers namely, a proportion of academic graduates. Though, of these, the bulk did not engage in academic work, their education did raise the general level of the community's spiritual and cultural life. Many of them also produced cultural works (in the literary and artistic fields, for instance) many years after joining the collective. Another argument against the course put forward by the author is that economic-wise the kibbutz cannot grant higher education to all who request it without demanding a return for it. To this again the author replies that similarly as the kibbutz accepted the burden of providing 12 years of education to their children — despite economic difficulties — long before this will become the privilege of the rest of Israeli society, there is no reason why it should not also pioneer a similar course for higher education.

116. HACOHEN, ELIEZER. **The Problem of Special Professional and of Higher Education and Training** (L'she'elat hahishtalmut hamiktso'it hameyuhedet ve'hahshtalmut h'gavoha). "Hedim," No. 51, October 1956. pp. 38 — 43.

The kibbutz movement is fostering an urban youth movement whose members, in opting for the collective way of life, forego the advantages of an academic career (this, as we know, involves strenuous psychological efforts). This contradicts present plans being drawn up by the kibbutz to expand higher education. Despite this, the author thinks that the kibbutz cannot avoid coming to grips with the problem. The growth of the entire movement and of the villages themselves make it necessary to utilize academic tools to solve new problems. These problems are both in the technological sphere (which is rapidly expanding in the kibbutz) and in the sociological sphere. The first generation of settlers solved their social problems by their idealistic enthusiasm, the second generation will have to be assisted by the social sciences. Besides these community needs, one must also consider the growing drive of kibbutz youth (at least among the more gifted) to go on with their studies. A special committee that has recently discussed the topic clarified three levels of professional specialization: 1) The professional training given in the course of the day's work and in courses of longer duration. Of these, the highest courses are those devoted to economic administration. 2) The training of the professional elite. Reference here is to technologists who need not be engineers or agronomists. Recently all the various factions of the kibbutz movement have decided to cooperate with the Technion in organizing a half-year course for such technological workers. 3) The social, educational and economic leadership of the kibbutz national movement must be given higher specialization courses on a wide scale at the existing academic institutions.

V. RETROSPECT AND PROSPECT

117. TALMON, YAACOV. **The Past and Present Idea of the University** (Ha'idea shel hauniversita b'avar ubahove). Ha-aretz, September 28, 1966. pp. 2, 15 — 16, and October 5, 1966. p. 9.

This essay is a survey of university problems and its attitude to society in the light of historical development. It opens with a discussion of the university idea whose substance is the tension between the corporative nature of the university as an institution and the individualism of the researcher and also between the skepticism which is the chief tool of the individual researcher and the methodological principles (such as empiricism intellectual honesty) which constitute the accepted authority of the entire academic commonwealth. The historical survey begins with the Middle Ages at which time the university appears as a corporation of students or scholars possessing no property at all (such as libraries, laboratories). This poverty serves 1) to bolster its academic freedom even in the conditions of the Middle Ages and

2) to make it a center of spiritual authority against the immorality of the Catholic Church hierarchy. This latter point brought the University into an alliance with the secular rulers who strove to break away from the burdensome authority of the Church. The success of this struggle marked the beginning in the University's decline as the princes turned out to be even more tyrannical to the spirit. The leaders of the French Revolution outdid the princes in repressing academic freedom as 1) the corporative nature of the University clashed with the principle of liberty proclaimed by the revolution and 2) the University neither played a part in preparing the revolution nor shared in the enthusiasm it generated. Napoleon went on splitting it into faculties and independent schools. Though this fragmentation was abrogated in 1890, it was due to the fact that the social climate was dominated by an overconcentration on the formalism of examinations and diplomas, and a general neglect of student personality development. It is claimed that the divorce between pure and applied science was one of the factors that contributed to the relative decline of France which was among the nations that gave the world pioneer scientists in the field of theory in the previous century. In contrast to the apathy of the universities on the eve of the revolution, France of the 19th century saw many professors appear as preachers and many secret societies made up mostly of students. Professors-preachers made an appearance in Germany and played a part in the great 1848 revolution. But its failure led the German academic staff to detach itself completely from all political life and practical action. The unification of Germany by Bismarck and the victory over France received philosophical legitimization in the spirit of the Hegelian theory (on the real which is equivalent to the true). In this period the German universities a) become an international center for science, b) exist for the professors and not for the pupils, c) enjoy a large measure of internal academic and administrative freedom. In the philosophical belief that, unlike science, politics are of necessity involved in lies, the professors did not make use of their academic freedom to interfere actively in Germany's political life.

Neither in Germany nor in England of the 19th century was academic freedom put to a serious test: in neither country did they express reservations on the nature of the State or its world outlook. This sprang from the basically aristocratic nature of the universities of both countries. There were of course considerable differences. The loyalty of German professors was rooted in the fact that Germany was a relatively new product (compared with Great Britain) and they therefore felt highly responsible for its destiny. Further, whereas the universities of Germany were centers of theory and research, in England the ruling class (or the "gentleman" non-expert class) was bred and educated there. In Germany, the faculties of applied science were set apart from the universities so as to preserve their aristocratic nature. This practice contrasted with that of France, the U.S. or today's Communist countries where such divorce is meant to reduce their distinctiveness.

In the aftermath of World War I, academic freedom in a number of Central European countries was exploited to foster the spirit of chauvinism and fascism. The main victims of this propaganda were Jewish students. In the West, on the other hand, an atmosphere of irresponsibility and defeatism reigned (the Oxford Union resolved that its members would no longer fight for their King or Country). We know that this decision was not adhered to, but it is believed that it influenced the considerations of Hitler. World War II and the Cold War that followed have been serving as a powerful catalyst in the development of science and technology, in the progress of the democratic process and the Welfare State. As a result, both in the U. S. A. and Europe, the universities are now being "stormed" by the masses. And now: 1) the "sanctified" principle that the University alone decides the bases of pupil admittance is being attacked; 2) people are beginning to wonder how so many teachers-scholars are to be recruited to teach these masses without lowering academic standards. The U. S. has solved the problem by a rigid separation between the B. A. course of studies (which is taken by the masses and does not pretend to a scientific level) and advanced studies where the academic level is preserved. Other solutions introduced in the U. S. A. are: 1) research institutes unlinked with teaching; 2) the formation of additional spheres of occupation for higher learning (journalism, home-economics, etc.) and 3) the creation of the multiversity whose management is entrusted to non-academic men. The academic public finds compensation in high-level inter-disciplinary seminars and in all-American professorial organizations. After the McCarthy witch-hunting period (from which the American academic world emerged with honor), there is little danger of another such hunt on academic freedom, and therefore the academic staff can forego the attributes of a medieval guild (exterritoriality of the campus, etc.) which is no more than the outer cover of freedom. Rather it is now concentrating on asserting its internal content. The danger now takes the form of astronomical sums of money readily offered for scientific services, for the solution of pressing problems of different institutions. Given this situation, the universities must convince society that there is no substitute for theoretical research for the solution of its practical problems. Today's university is both product and producer of social mobility. This in turn corrodes the accepted structure of authority and that accounts for the fact that society is looking to the University for guidance.

The question is whether the professors are capable of providing this inspiration. Society answers: 1) The professor public is no better and no worse than any other public. There is, however, a probability that a higher percentage of saints and scholars may be found among them than among others, and that their colleagues will know how to appreciate them. 2) Science has solved the problem of hunger in part of the world, and will perhaps in due course of time do the same for the rest of the world. Confronting this, however, is the new problem of the threat of unemployment with its attendant degeneration or mutual destruction. From these we can be spared only if we transform the entire world into one big academy.

118. ROTENSHTREICH, NATAN. **Higher Education in Our Time** (Hahaskala hagevoha batekufah Zu). From: On University Education, Magnes Press, Hebrew University, Jerusalem, 1962. pp. 7—13.

Institutions of higher learning are becoming accessible to all, students are numerous and it will become difficult for teachers to maintain contact with pupils. Spiritually speaking, the present generation has lost the values of a cultural heritage based on a common concensus. This prevents us from fostering "Bildung" which the author understands as being an interaction of 1) development of potential abilities; 2) lasting cultural values; and 3) an ideal of study, balanced judgement and decisions. Instead of this "Bildung", we have specialization which transforms higher education into vocational education. In the absence of an agreed upon cultural heritage, the content of learning is devalued and emphasis is placed on methodology. This applies to both teachers and pupils. This world of experts is a far cry from that of the gentleman-amateur who, equipped with a classic education, administered an empire. Nevertheless, even in our time, the University has a spiritual task to fulfill: An overdose of relativism has led to an emphasis of the present as an absolute. The spiritual task of higher education is therefore to restore the relativity of the present by creating a distance between it and the pupils. The specializing student must be fully aware of 1) the limitations of his fields of study; 2) his responsibility to society as a whole. Previous generations have handed down to us the division into sciences and faculties. We have to create a sense of unity among all these. Both, natural science and the humanities student, must be imbued with the cosmic humility characteristic of men who are more than ever coming to realize how much they do not know.

119. DINUR, BEN-TSION. **The Problems of Higher Education in Israel** (Baayot hahinukh hagavoha bimedinat Yisrael). "Moznaim," Vol. 1(24), 1955. pp. 259—266.

Without tranforming the institutions of higher learning into well-equipped and appropriately-staffed organized centers of scientific research, their instructors will not be capable of engaging, or coopting their pupils in the task of research. This problem confronts higher education everywhere in the world. Other problems, part of which are peculiar to Israel, are: 1) The State of Israel must deal with the problems of integrating the various immigrant communities, develop the country's economic potential, and higher education must contribute substantially towards achieving these objectives. As the military siege under which we are laboring requires that we maintain qualitative superiority over our enemies (to offset our perpetual numerical inferiority), these objectives will not only serve social purposes, but will above all serve a vital national cause. We have to plan our resources to recruit, for higher education, youth from all the social strata and all the communities. 2) Israel's municipalities and political parties are today voicing concern about the integrity of academic freedom and then establish new institutions of higher learning. Neither can the older institutions (which have built up their good reputation over a long period of careful and painstaking efforts) maintain full academic freedom as they find themselves increasingly falling back on State support. What is needed to shield the university from the "patron" State is a public council which should also examine the academic level of the new institutions so as to prevent impairment of Israel's scientific standards by means of non-justified exploitation of the principle of academic freedom. 3) The provision of an all-round and social education for the specializing student is indispensable to an Israel beset by problems of integrating a largely immigrant society.

120. BEN-DAVID, YOSEF. **Science in a Small Country** (Ma'da b'eretz k'tana). "Hauniversita" Vol. 10, No. 2, August 1964. pp. 12—17.

There is a widespread opinion held by the public that, though Israel is a small country, its science plays a large role or at least will do so in future. The author attempts to question two unchecked assumptions upon which this opinion is based: 1) that the Jews are "the people of the Book." He argues that the nature of mental activity linked with the Jewish "Book" differs fundamentally from the pursuit of modern science; 2) that the Jews have been making eminent contributions to modern science since the 19th century (this is attested by the relatively high proportion of Jews awarded the Nobel Prize). He claims: a) that Israel has not yet produced a scientist of stature and b) that perhaps the scientific success of Jews in the Diaspora was accounted for by their extreme individualism. As, in any case, Jews did not completely identify with gentile society, they could afford a greater degree of seclusion. In the conditions existing in Israel such extreme individualistic seclusion is more difficult. Other limitations stem from Israel's relatively small size. Great creative scientists are found in science-oriented societies with large populations as if this were a result of a selective process of continuous competition.

The probability that such scientists will appear in a small country is close to zero. All this of course need not prevent a small country from developing a body of scientists of good and medium stature. But if such a country will fail to maintain and develop dynamic relations with the world's scientific community, the medium quality of its science will deteriorate into a norm of mediocrity fettering the development of creative scientific activity. Such a state of affairs existed in this country till the 1950's. The favorable turn since is similar to what happened in Switzerland early this century. At that time her science was even greater than it is today. This he thinks may be explained by the fact that her universities were a part of the German system of higher education. Moreover, Swiss higher education was quite willing to play the role of "waiting room." Einstein, for example, served as a young lecturer in Switzerland till he became famous and was admitted to a more reputable university in Germany. At that time Switzerland was not reluctant to accept young lecturers to "make use" of them, to provide them with opportunities of building up a name and even to "lose" them. Israel is undergoing a similar "import-export" process which seems to disturb many of its public figures. The author attempts to convince them that this situation (of integrating into the scientific "blood circulatory system" of the international community) is the only course open to a small country which does not wish to sink into mediocrity or something even worse.

David Ben Gurion, in a comment that appeared in the following issue (No. 3, February 1965), writes that "if we raise the level of studies in secondary schools and higher institutions, we need not always remain mediocre." He also believes in the possibility of attracting young scientific talent to the country and if Israel will improve her laboratories and build more of them, there is no reason why she will not reach new heights in scientific research.

121. ROTH, HAYIM YEHUDA. **The Man of Science and His Virtues** (Ish hamada u'midotav). From: Limud Gavoha V'hinukh Hodor, Hebrew University (by Yavneh, Tel Aviv). pp. 72—74.

At a graduation ceremony the Rector of the University said that education is not limited to examinations or dissertations. Education is that which remains after we have forgotten the things we have studied. He would like this residue in the graduates and the University to be made up of the ideal virtues of a man of science: creative imagination, persistence and a cosmic perception. These three traits (which Darwin's son sees in his father) are valid not only for the needs of science but also for those of society in its entirety.

122. ZOHAR, EZRA. **Guidelines for Future Planning** (Kavim l'tikhnun he'atid). "Keshet" Summer 1964. pp. 135—152.

Ever since their inception, both the Zionist movement and the State of Israel strove to transform the widely dispersed Jews into a normal nation. Till now it was thought that the best way to achieve this purpose was to invert the social pyramid of the Jewish people to replace the preponderance of free professionals and merchants with one of manual laborers, industrial workers and, above all, farmers.

The author attempts to question this thesis which is widely accepted as a central principle of social thought in Israel. And this is his chain of argument. 1) Israel should increase her Jewish population. 2) Thus far, most of her immigrants hailed from countries where Jews had been, or are being oppressed. Very few immigrants come from affluent countries. 3) Present average income in Israel is $120 and the hope is that, with economic independence, this will rise to $150. 4) Such income levels cannot attract people from affluent states. Furthermore, they cannot halt the "drain" of intellectuals aspiring to higher living standards or of young scientists striving for an academic career. 5) Neither agriculture nor light and heavy industry can help Israel to surmount these impediments to immigration. The only remedy lies in developing science and turning it into a factor of economic importance. In this Israel has little experience and the writer cites the Director of the Weizmann Institute to the effect that on the basis of its experience, "the scientific research market is almost limitless."
As a practical solution of the problem, the author suggests the immediate establishment of 6 new universities. Of these, three should be located in areas which we wish to populate (in Galilee or the Negev). Around them we can develop centers of industry based on expertise and these, together with the services they would generate, will constitute large population conglomerations. Such centers would provide a decent livelihood for their inhabitants and would bring in a relatively rapid return on their investments.

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DAVAR, General Federation of Labor, 45 Shenkin St., Tel-Aviv (daily).

DVAR HASHILTON HAMEQOMI, Center of Local Authorities, 3 Heftman St., Tel-Aviv (bimonthly).

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HAHINUKH, Israel Teachers' Union, 8 Ben Saruk St., Tel-Aviv (bimonthly).

HAHINUKH HA MESHUTAF, Hakibbutz Ha'arzi, 4 Itamar Ben Avi St., Tel-Aviv (bimonthly).

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